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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE BISHOPS AND THE CHURCH.

Amongst the fatal conditions that are driving the Establishment to ruin is the imperious necessity imposed upon bishops to be for ever talking in public. If they could only keep silence! There is a very obvious sense in which to them, or at least to their successors, silence would be golden. But no; necessity is laid upon them. They are bound to deliver their charges, to preside at diocesan conferences, to loom large at ecclesiastical gatherings of all sorts. Be the occasion what it may, they have no more chance of getting off without a speech than Mr. Gladstone when he encounters a lively mob of Irish students. It is impossible for them to open their mouths without enlarging upon the perils, distresses, and wrongs suffered by the Church. They have an unfortunate knack of representing the right of the nation as the wrongs of the Church. The remedies they propose are for the most part totally impracticable; and the general result is an impression that when the history of the decline and fall of the English Church Establishment comes to be written, the bishops will conspicuously shine as the orators most fatal to its stability. We have a fresh illustration of all this in the triennial charge of Bishop Ellicott, and a speech of Bishop Magee at a diocesan conference in Leicester. The former enumerates the chief evils of the Establishment as lawlessness, party spirit, and sacerdotalism. The latter demonstrates, unconsciously, of course, that the very existence of the Establishment is inextricably bound up with the evils lamented by his right reverend brother. "Lawlessness," says the Bishop of Gloucester and Bristol, "has almost acquired the dignity of a science." Clergymen profess themselves actuated by the most solemn convictions of conscience in setting at defiance the very laws by virtue of which they are able to boast themselves members of a national priesthood. How can it be otherwise? exclaims the Bishop of Peterborough, "Do the laws of the Church of England change and adapt themselves to her growth? We know that it is not so. Her laws are mainly one stereotyped Act of Parliament passed in the year 1662. Now if those laws, rubrics, and canons thoroughly fitted the Church in 1662, which we take the liberty of doubting, then it is perfectly clear that for that simple reason, they will not perfectly fit the Church in 1877. There must be some contrivance for adapting these rules to circumstances as they may require." The contrivance generally adopted is a very simple one. It is that each clergyman should be a law unto himself. And though we do not represent the Bishop of Peterborough as approving of this state of things, yet he goes far to show that without fresh legislation, impossible in the circumstances of the time, this state of things is irremediable. He draws a pathetic picture of "a youth of five-and-twenty," "turned into the vestry room of his parish church and told to robe himself for Holy Communion, under very heavy penalties if he makes the least mistake with the robes he puts on." In these afflicting circumstances, the youth is represented as asking, like a tearful miss distracted with anxieties about her first ball, and uncertain of the correct fashion, "Where am I to find the pattern of these robes"? The only answer is that he must compare together the first and second prayer-books of Edward VI., with the advertisements of Queen Elizabeth, and the Act of Uniformity. The bishop is of opinion that such a youth has neither brains, or culture enough for such a profound study. Small blame to him then if he falls into the lawlessness bewailed by Bishop Ellicott. Such difficulties ought to be remediable by legislation. And so they would be if the Establishment were not an anachronism, totally incongruous with the spirit and tendency of all modern law-making. "Parliament," says Bishop Magee, "has not the time for dealing with these subjects." And his own experience as a legislator assures him that amongst the innocents annually sacrificed towards the close of the session least mercy is always shown to those of ecclesiastical birth.

The Bishop of Gloucester and Bristol laments also the "caballing and party spirit" which now "threaten the very existence of the Church of England, and must ere long call down upon it some heavy and chastening judgments." The Bishop of Peterborough, on the other hand, by the impracticable and irreconcilable bitterness of his tone on the burials question, gives a painful and striking illustration of the impossibility of infusing a larger and more catholic spirit into a privileged sect. It is a law of human nature that those denominations that are most intolerant to outsiders are most the prey of acrid internal jealousies. Witness the conflicts of Pope and anti-Pope, Jesuit and Jansenist, Ultramontane and Old Catholic in the Roman Communion, or the numerous little sections or sub-sections into which the more fanatical portion of the covenanting Church of Scotland broke down. The only condition on which the Anglican Establishment can be internally preserved from party spirit is the maintenance of a desire to make its property and its institutions as widely useful as possible to the whole nation. But the Bishop of Peterborough insists on regarding the national graveyards as the patrimony, not of the people, but of an ecclesiastical denomination. He denies that Dissenters have any "grievance" in the matter, though, strangely enough, he allows that there is a "grief." The futility of such a distinction is indicative of the futility of any remedy he would propose; and so long as this arbitrary insistance on sacerdotal notions of consecration is maintained by bishops, so long will an encouragement be given to those old-world superstitions about rites and ceremonies that are rending the Establishment into fragments.

The last, and doubtless the most formidable, evil complained of by Bishop Ellicott, is the growing spirit of sacerdotalism. But how is it possible that this evil can be met while the authorities of the Church, as in the case of the Bishop of Peterborough, encourage that conceit of exclusive sacredness and incommunicable ecclesiastical rights which are the very essence of priestcraft? Indeed, the prominence given by the Bishop of Gloucester himself to the Sacraments of the Church, and the scathing rebuke he administers to those who presume to speak with honest indignation about the institution of confession, exhibit far too great a tenderness for the abuses he professes to condemn. He mourns the fact that the important Deanery of Bristol has actually six churches in which the ceremony of baptism is performed apart from the ordinary public services. A little afterwards, in noting the increase of Bible-classes, which are established in ninety-six parishes, he tells us that this same deanery contributes more than one-half of the whole. It is surely a noteworthy circumstance that the very same deanery which is blamed for its want of ritualistic propriety, is precisely the most zealous in the study of the Bible. A single instance is not a sufficient basis for a generalisation; but it is suggestive of further inquiry, which so earnest a Scriptural student as Bishop Ellicott might perhaps find instructive.

SCOTTISH LIBERALS AND DISESTABLISHMENT.

We print elsewhere the address of the newly-organised Scottish Council of the Liberation Society, which, though somewhat long for English taste, is a document of great ability and weight. If we are not mistaken, it gives an earnest of resolute action in the future which is not likely to be belied. Indeed, events are driving on the supporters of religious equality north of the Tweed—perhaps we ought rather to say the opponents of Church Establishments—to make a decided stand. As our readers know, the Conservatives have been playing their cards somewhat skilfully of late years in Scotland, and their concessions to the Kirk in respect to patronage, however illusory in reality, have won them some adherents. Now, the Liberal party are about formally to take the field. Such self-assertion is necessary. The once prevalent idea that Scotland is Liberal to the backbone has been a little shaken. But in a week or two there are to be great party demonstrations at Edinburgh, Glasgow, and Aberdeen. The Marquis of Hartington is to go by special invitation; the Scotch Liberal peers are to make a great rally; and altogether these Liberal meetings promise to be a notable event.

The action of the Scottish Council of the Liberation Society, is therefore, in our opinion, very opportune. They could hardly remain quiescent in view of the enormous growth of Scotch feeling in favour of disestablishment, as shown by the votes not only of towns meetings and presbyteries, but even of synods. In principle, as our readers know, the Free Church is at one with the United Presbyterian Church as to the necessity of disestablishment. Is this volume of opinion—the opinion of the great majority of Scotch Liberals, and probably of Scotchmen—to be suppressed when the marquis and friends take the platform a week or two hence? The council referred to will, no doubt, avert such a misfortune. It is for them and their friends to lead their political

leaders. An unmistakeable but unobtrusive expression of Caledonian feeling on the Church question could not fail to produce a great impression on Lord Hartington and other distinguished leaders. Even if it does not—as it may not—persuade them to declare for Scottish disestablishment, it will, we should hope, certainly prevent them from taking a false position, or showing any signs of antagonism, on the subject. His lordship need not be very timid in this matter, when so genuine a Whig as the Earl of Minto, on taking the chair at a Jedburgh meeting last week, could openly declare that he was in favour of disestablishment north of the Tweed. We hope, therefore, the policy advocated by the Scottish Council, and approved of by the two great Presbyterian bodies outside the Established Kirk, is about to receive a great impetus, and there is some reason to believe that, by the new year, the question will have taken up so advanced a position that it may be both just and expedient to bring it before Parliament during the ensuing session.

THE CLERGY AND THE BURIALS QUESTION.

What we have recently said on this subject hardly requires to be modified, albeit a fresh series of Diocesan Conferences have been held. At Chester, at Leicester, at Chichester, at Truro, and at other places where these assemblies have gathered together during the past week, the spirit of the great majority—that majority being clerical—has been almost uniformly the same. Assertions of the right of the clergy to have the entire control of the parish churchyards, and the gracious concession to Dissenters of the privilege of creating separate burial-grounds, has been the order of the day. At Exeter, however, the bishop, by good management, managed to shunt the troublesome question. But elsewhere the general drift of the resolutions adopted was to the effect that any measure founded on the principle of Mr. Osborne Morgan's Bill, or of Lord Harrowby's clause—which really seems to be in clerical eyes the more obnoxious of the two—should be strenuously resisted, and that the failure of the Government measure of last session was a matter of regret. In fact, so far as the Diocesan Conferences in general are concerned, the significant debates, and still more significant divisions, in the House of Lords last session might as well not have taken place. What was said last year is repeated now. But, inasmuch as Parliament paid so little attention to the "No surrender" cry of the clergy twelve months since, so we may suppose the Legislature will next year pay be as little affected by the unfurling once more of the old flag.

Yet there are perhaps a few signs of progress. Those who, at these Conferences, have advocated concession in the spirit of Lord Harrowby's clause have been better listened to than of old, and the feeling that some such plan is "inevitable" has been more generally recognised. The Bishop of Peterborough, who fights so ardently on the other side, and who pronounces an emphatic "No" to what he calls the demand for surrender, seemed almost to lose his temper at the prevalence of this feeling, and pettishly asserted his liberty to say that the concession was *not* inevitable. We find men of the calibre of Mr. Heygate, M.P., standing firm in the path of no-compromise, and even quoting our own columns to show that, whatever it involves, Nonconformists ought to advocate entire religious equality at the grave's mouth. But on the other hand, there was that staunch old Tory, Sir R. Knightley, telling his friends that it was no use for Churchmen to expect to defeat Lord Harrowby's proposal in the changed circumstances of the case, except by offering some alternative scheme, himself not believing that a remedy could be found in the general closing of country churchyards. The hon. member is, it seems, quite ready to agree to an approved form of service, or silent burial. In a clerical assembly this has quite a liberal look, but it is narrow enough when compared with the clause adopted by the House of Lords. After this rather ensnaring speech at the Leicester Conference, Lord John Manners rose. His lordship being a Cabinet Minister was very attentively listened to. But he was ill at ease, and evidently bothered. He did not, of course, say aught as to the intentions or non-intentions of the Government, but his lordship, High-Churchman as he is, was a little querulous as to the futility of this unyielding attitude, and asked how they could reasonably expect their opponents in the House of Commons would accept a service drawn up by the bishops. He wished to preserve a decorous silence on the action of the Lords, and as to the House of Commons, he would recommend Churchmen not to rely upon that assembly to further their views. This is rather cold comfort for the "no surrender" party. We suspect that the members of the entire Cabinet, like this individual member of it, are perplexed and worried upon a question, which injures the Government while it remains open, and cannot be settled because clerical clamour stops the way. It is as easy to say how Marshal MacMahon is to get out of his difficulties without resigning, as to imagine such a settlement of the Burials problem by Lord Beaconsfield's Cabinet as will at one and the same time concede the equitable claims of Nonconformists, and satisfy the clergy.

THE FIRST DIOCESAN CONFERENCE AT TRURO.

(*From a Correspondent.*)

The newly created City of Truro was last week the place of meeting of the first diocesan conference of the recently created See of Truro. We once heard an eminent clergyman define these diocesan gatherings as the occasion for "a set of little men talking big," and the proceedings of the Truro Conference seem to confirm the accuracy of the definition. The new bishop of course presided, and he delivered a somewhat unctuous address. He sketched the history of the Church in Cornwall with a free hand—so free indeed that his historical statement can only be described as "unhistorical." From the past the right rev. bishop turned to the future, and announced that his Episcopate, like the Government of Marshal MacMahon, was to be one "*du combat.*" War to the knife with Dissent appears to be the *rôle* of Bishop Benson and his friends. Thus he said:—

> I lay it down as an axiom that irrespective of every other work of our own, and of every work done by every other body in Christ's name, it is the final and ultimate duty of this Church to provide Church worship and Church instruction wherever there is a group of *our people* out of reach of them.

Now there is notoriously no county in England where the people have so abundantly supplied themselves with the means of worship and instruction as Cornwall; so that the remotest hamlets, from the Tamar to the Land's End, are within easy reach of a place of worship, and the pastoral superintendence of the population is admirably done by the people themselves as class-leaders and by other officers of the various Methodist churches. Nevertheless, Dr. Benson proclaims that, irrespective of all this, we must provide Church worship and Church instruction for "our people," whenever they are not within reach of them. Now, who are "our people"? If the bishop means the people of the Cornish villages, their religious wants are already supplied, and in the villages Church people as distinguished from those of other bodies are almost unknown. We must, therefore, conclude that Bishop Benson's meaning and intention is to set up "Church mission chapels" in jealous rivalry to the chapels of other denominations. He went on to say—

> It would be a futile qualification to introduce the question whether this need is subjectively felt by them, for worked with that qualification the Church would have tarried in the City of Jerusalem until now.

Thus the Dissenting population of Cornwall, having provided themselves with the means of worship and instruction, and who do not "subjectively feel the need" of an intrusive Establishment, are described as in the same position as the heathen who had never heard the Saviour's name. The bishop proceeded:—

> It is futile to bid us acquiesce in teachings which we know to be unevangelical, and philosophically to be mere food for modern critics.

A more stinging insult could not have been offered to the Nonconformists of Cornwall, and bitterly they will resent it. And it may be asked whether their teaching is more obnoxious to "modern critics" than the creeds and formularies of the Establishment? And then the hearers of the right rev. prelate were informed that Dissent was "historically incapable of permanent independence." What is there in the history of the Free Churches of Great Britain—and their cognate churches in America and our colonies to justify this foolish vaunt? After a prediction of "either wider errancy in the future, or of gradual return to the Church—which shows a very sanguine faith in the Establishment—the bishop can find no means more effectual for his purpose than to fight Dissenters with their own weapons—

> We may learn (he said, with a patronising candour that is truly laughable) the very elements of Christian duty from those who have dotted—nay crowded—our land with tabernacles of Christian assemblies, and our tongues with the idioms of Zion.

Here is a strong admission. It appears that Dissenters, on Bishop Benson's showing, have done the work of evangelising the country districts with tolerable completeness. Nevertheless, it wants doing over again, for, says the Bishop:—

> Each group of cottages needs its holy means of grace, its well-led prayers, its perfectly simple but sensible, Scriptural, reasonable instruction as much as squares or crescents ask for refined studies of thought or Ritual.

But is not this precisely what the villages in Cornwall have already got? Why are the clergy called upon to set up purely rival agencies? This work, it seems, is to be done by means of lay help, *i.e.*, by setting up a band of Establishment local preachers in opposition to the locals of the Methodist churches. A shrewd lay member of the conference pithily exploded this delusion by remarking that the clergy would dislike and resent this employment of laymen, as much as they did the admission of Dissenting ministers into the churchyard. Episcopal utterances generally are not remarkable for wisdom, but we doubt if any bishop has ever uttered anything more intolerant and more full of the spirit of priestly supremacy, than this speech of the youngest member of the episcopal bench.

Of course the Burials Bill came up for discussion at the Truro Conference; and the only clergyman present possessed of anything like intelligence, scholarship or statesmanship, the Rev. Prebendary Hedgeland moved the previous question, with a view, he said, of "avoiding the disaster of bringing the first conference of the diocese of Truro into collision with the House of Lords and the great mass of feeling outside the conference." But this was not "big talking" enough for the "little men" present, who carried a resolution in favour of "no surrender" by a majority of more than two to one. The Dissenters' grievance was of course called "a sentimental grievance." Sentiment means feelings; but the "little men" at Truro seemed to think Dissenters have no feelings, or that if they have, their opponents have the right to trample them under foot. One Mr. Wise said he never heard any complaints of the burial of Dissenters by clergymen. In face of the significant expression of public opinion which affected even the House of Lords, this gentleman's logic is equal to that of the Irishman, who being accused of stealing a coat, offered to produce twenty witnesses who did not see him steal it. Another gentleman, a Mr. Coulson, seemed to be in a fog on the question. He is most anxious to "say to Nonconformists, 'Come, by all means bury your dead,' but he held his churchyard as a trustee, and he could not act on his wishes unless some authority would release him from his trusteeship. Now we can point the reverend gentleman to such an authority—*i.e.*, the authority of Parliament, which is invoked for this very purpose by Mr. Osborne Morgan's bill. If Mr. Coulson be sincere, let him send up a petition from his parish in favour of the bill, headed by his own signature. On the whole, we think the Establishment has not much to hope, and that Dissent has not much to fear, from the proceedings of the first Truro Diocesan Conference.

E. C. W.

LEEDS NONCONFORMIST UNION.

The winter session of lectures and meetings in connection with the Leeds Nonconformist Union of Young Men's Societies was opened last Thursday, when a public meeting was held in the Albert Hall Mechanics' Institute. Mr. John Barran, M.P., chairman of the Union, presided, and was accompanied on the platform by Mr. Henry Richard, M.P., chairman of the Congregational Union of England and Wales; Mr. Thomas Blake, M.P. for Leominster; Mr. J. Carvell Williams, chairman of the Parliamentary Committee of the Liberation Society, and a large number of influential local gentlemen.

The Chairman, in opening the meeting, said that it was now four years since the Leeds Nonconformist Union was established. During the first year there were seven congregations connected with the Union. In the second year there was a considerable increase, and at the present time there were about twenty-one associations connected with the Union, numbering, he was told, about 2,000 members. (Applause.) They were anxious that the young men and the young women connected with their various Nonconformist Churches should be thoroughly educated in these principles, and should know, as far as they could teach them, the grounds upon which they objected to the principle of State interference with the faith of the people. In referring to Mr. J. Carvell Williams as one of the distinguished visitors, he desired to say advisedly that few gentlemen had done so much good to the Church of England itself—(a laugh and "Hear, hear")—having so earnestly striven to release that Church from the golden chains of the State. ("Hear, hear," and applause.)

Mr. Carvell Williams, who was the first speaker, expressed his satisfaction at the excellence of the Union's programme, showing the vitality and public spirit of Leeds Nonconformity. His topic was the recent Church Congress, some of the proceedings of which he keenly criticised. He said he had a very high opinion of Church Congresses. There never was one held yet which did not furnish the most excellent material for the advocates of disestablishment—(laughter)—and certainly the last was no exception. (Hear, hear.) He referred especially to the junction of the High-Church and Evangelical parties, which he regarded as another downward step in the course of the latter. Of Canon Curteis's paper on the relations of the Church to Nonconformists, he said that there never was a more curious compound of knowledge and ignorance, of candour and narrow-mindedness, and he commented on the absurdity of the

idea that Nonconformists had done nothing but what was right up to 1870, and nothing but what was wrong since. Referring to the persistency with which Churchmen discussed the so-called absorption of Dissenters, he said these Church invitations to Nonconformists to come over to the Church were singularly ill-timed. It was like inviting a man to come and stay with you when there was a family quarrel, or when the house was infected with fever, or when it was in such a bad state of repair that it ought to be filled by carpenters and painters rather than by joyous guests. (Hear, hear.) The speaker adverted to facts and admissions which showed to what an extent the society's principles were now held by Churchmen, but insisted on the necessity for continued work until they had been accepted in their entirety, and by the whole nation.

Mr. RICHARD, M.P., in an impressive speech, described both what Liberationists did not, and what they did seek, and contended that if the Church were disestablished it would not diminish the influence of the good men in the Church. He had the pleasure of listening to the Archbishop of York when he laid the foundation stone of the Yorkshire College. He admired his high and stately and commanding appearance, and as he listened to his bold and manly voice he felt that the archbishop was every inch a prince of the Church, if churches had princes. As he heard from his lips a most admirable address, singularly appropriate to the occasion, he could not help wishing—and it was the highest honour he could wish him—that they could get him some year to be the chairman of the Congregational Union. (Laughter and applause.) After the separation of the Church from the State, the clergy might have a real Convocation, and not a mere sham and burlesque of an ecclesiastical Parliament, which was allowed to do nothing but talk and wrangle, but a real and authoritative assembly, with power to rule and govern the Church. (Applause.) He had more faith in Churchmen than they had in themselves, and his firm conviction was that the day of disestablishment would be the day for a magnificent outburst of zeal, liberality, and devotion such as had never been seen in the history of the Church, and that the Church would find that disestablishment really was life from the dead. (Loud applause.) But whatever their Church friends might think about the character of disestablishment, it was coming. (Hear, hear.) Let men do what they might to stave it off, or crush it down, that question, like the negro question in the United States, was becoming not only in this country, but in all the countries of Europe, the irrepressible question of the day. It was desirable that Nonconformists, as well as their brethren in the Church of England, should pass their eyes beyond the boundaries of their own little land. What was it that was convulsing France at this moment? What was it that prompted MacMahon and his foolhardy Ministers, at a time when the country was recovering itself, and regaining, with unexampled rapidity, peace and prosperity; at a time when the Republic was administered with a moderation and temper that excited the admiration of all Europe; what had prompted them wickedly and wantonly to disturb the national repose and to incur the perils of revolution? (Hear, hear.) Let those who desired an answer to that question consult the addresses of any Liberal statesman of France, from M. Thiers to M. Gambetta—(loud applause)—and they would tell them that all that was the result of clerical intrigue, and sprang from a fierce fanatical determination of the Ultramontane clergy to establish a clerical system in France, and to bring about the restoration of the temporal dominion of the Pope in Rome. (Applause.) Thus everywhere throughout Europe the nations were beginning to learn the wisdom of that memorable saying:—"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." (Renewed applause.) But were there not symptoms in our own country that the question of disestablishment was increasingly coming to the front? He thought there were. One of them was this fact, that their worthy Church friends could find no tenable theory on which to base their defence of civil establishments of religion, and that they were constantly changing their theories. There were at least seven or eight different theories adopted by defenders of the Establishment, but the way in which they left one and adopted another reminded him of the description given in "Uncle Tom's Cabin" of Eliza crossing the river when her pursuers were close behind her. She leapt from one piece of ice to another before she gained the bank on the other side, and so it was with their worthy friends in the Church of England. In the midst of all the diverse theories which he had referred to they were like Eliza; they jumped from one theory to another, but there was no firm footing for them until they reached the other side—the firm land of disestablishment. (Loud applause.) There he trusted they would find, as did poor Eliza, that they had escaped out of slavery into freedom. (Renewed applause.) Before concluding, he wished to refer to another subject, viz., Was the question of disestablishment ripe and ready to be brought into the region of practical politics? Some time ago (Mr. Richard remarked) two distinguished leaders of the Liberal party spoke upon this subject in a neighbouring town, and, on the whole, I think their utterances were full of promise and hope to us. Lord Granville said, or meant to say—(a laugh)—for it is a little curious that a passage which appeared in the report of the speech in the *Times* newspaper was never delivered at Bradford, perhaps because of a little slip of the memory or from the presence of Bradford Radicals. At any rate, the passage shows clearly what was in his mind—it says, "I don't agree with the dictum uttered by a member of the present Government, that an Established Church was the greatest benefit a nation could have, because I believe it was a curse to Ireland, that it was of no use or advantage to Scotland, and that it would be a disadvantage to our great colonies, and to such countries as Italy and the United States, yet I cannot join in the attack upon it." So that, according to Lord Granville, a Church established is not good for Ireland or Scotland, for the Colonies, for the United States, and for Italy, but it is good for England. (Laughter.) And Mr. Forster told us that the Church is the only great institution in the world that has to go on almost without the possibility of reform, since it can be reformed only by Parliament, and Parliament is not the body that can carry any effective reform in it. And then he went on to say that he would not thoroughly make up his mind on the matter until the agricultural labourers had had an opportunity given them of making known their intentions and wishes on the subject. (Laughter.) Now, what are we to do with these gentlemen? I think we should do with them as Rarey, the horse-tamer, used to recommend us to do with giddy horses. When a horse shrank from and shied at any object, he recommended, not that we should use the spur and whip, but that we should lead him gradually and kindly up to the object, and let him smell it—(laughter)—and look at it. For a time, perhaps, the horse would snort and plunge, and be disposed even to kick and prance viciously; but, by adopting this method, by degrees he becomes familiar with the object, and stands by it in perfect equanimity. Well, it seems to me that some leaders of the Liberal party are beginning to sniff at the question of disestablishment a little. (Loud laughter and applause.) They do not snort and kick and bite so viciously as they were wont to do, and it is our duty, I think, to lead them up gradually to the object and let them look at it and smell it—(laughter)—and so gradually, I think, they will be able to reconcile themselves to it. (Applause.) But what are you to do here at Leeds? ("Hear, hear," and applause.) It is not for me to meddle with local politics, but I can only say that I thank you with all my heart for sending to us Mr. Barran. (Renewed applause.) He is true and as trusty as steel on all these questions, and if you can send us two other men like him, you would render us and yourselves an immense service. (Loud applause.)

Mr. BLAKE, M.P., in the course of an animated speech, said that in large towns like Leeds people knew comparatively little of the way in which the Church was used in the rural districts as a political and State engine. In the small county in which he lived there were 217 magistrates, of whom no fewer than forty-eight were Church of England clergy, whereas there was not in the whole list a single Protestant Nonconformist. In its present position and circumstances, the Church was doing an injury to itself as well as to the State, besides wasting much time in Parliament. It opposed its own interest to all progressive legislation, adding bitterness to political questions, monopolising the public property to an enormous extent, maintaining abuses, and presenting the greatest obstacle to an national and unsectarian system of education. ("Hear, hear," and applause.)

Councillor BOOTHROYD moved that the cordial thanks of the meeting be given the speakers, and Alderman TATHAM seconded the motion.

Mr. A. ILLINGWORTH, who supported the resolution, said that it was only by demanding immediate and unconditional repeal that the Radicals of the country had carried their great works forward. There were men who were sent to the House of Commons through being misunderstood by their constituents, and who thus carried out the views of their opponents. To prevent this mischief they should in future have a fair understanding with their candidates before they sent them to Parliament. There was now scarcely a contest in Yorkshire or Lancashire in which there was not great feeling on the question of Church and State. There was no doubt that in the recent election in Leeds the great difference between the two candidates lay in the fact that Mr. Barran would, on every occasion, support the principles of religious equality, whereas his opponent, Mr. Jackson, would have been found opposing him on the question. If their leaders did not submit to them a satisfactory programme, what they must do was to make one for themselves. His advice to them was that every candidate for election should be asked by his constituency whether he would go in for disestablishment or not. (Applause.)

On the motion of Mr. T. R. CLARKE, seconded by Mr. Alderman LUPTON, a vote of thanks was passed to the chairman.

BISHOP ELLICOTT'S CHARGE.

The Bishop of Gloucester and Bristol held his triennial visitation at Bristol on Thursday, and delivered his charge to a numerous assembly of the clergy in the cathedral. In reviewing the past his lordship congratulated his hearers that much good work had been done among them during the past three years. The number of churches in which the Holy Communion was administered weekly and fortnightly had increased, and now there were only twenty-six churches in which the celebration was less than once a month. The dangers that now menaced the Established National Church were especially grave. They might be summed-up in three forms of evil—lawlessness, caballing, and the spirit of party, and that undue exaltation of an office and its privileges, commonly known by the name of sacerdotalism. Lawlessness, if he might so speak, had almost acquired the dignity of a science. It now claimed to be one or other of two things—either the legitimate setting forth of the traditional observances of the Church of England, which had never been expressly forbidden, or, on the other hand, still more boldly it claimed to be a manifestation of rightful protest against the decisions of an unlawful court and judge-made law. Both were modes of dealing with the now clearly recognised fact that the law had been again appealed to and again considered by probably the most competent court that had been called together in our times, and again declared to be against those usages which had been the cause of the greatest offence. The second form which lawlessness had now assumed consisted in maintaining that the court which dealt with these questions was so distinctly unconstitutional, whether in its original or its appellate form, that its own legal existence might be considered to be as under protest and moral appeal, and that until the Church had decided this question—how, it was not said—obedience to its decisions may rightly be suspended by the loyal Churchman. If answer to this must be given it was this—that, if cheerful obedience could not be rendered to existing laws and to the courts by which they are administered, two courses, and only two courses, were open—either to obey under protest, or frankly to retire from the office, which was held on the condition of obedience. The second danger he had enumerated—that of caballing and party spirit—was not less serious and menacing. Having referred to the proceedings of the English Church Union and the Church Association, his lordship said it was not these two societies that made up our present danger, but the appalling party spirit which had called them into existence, and was now making men doubt whether they could possibly have a common Saviour. The worst manifestation that party spirit could assume in a church was abhorrent to the very idea of a church, and was of the most sinister and menacing augury. He alluded to secret or partially secret societies, formed for a definite purpose which could not be safely avowed, and organised with the view of more energetically, because more unitedly, propagating their principles and practice. The evil was sensibly increasing, and if left unchecked would drive peace from our borders, and speedily ring the knell of the Established Church.

At Cirencester, on the following day, the Bishop dwelt exclusively on sacramental confession, an alien practice which, he says, is being steadily and, he fears, stealthily introduced into the Church. It was calculated to precipitate that separation of Church and State which would inevitably and inexorably follow any general development of priestly assumption on the part of the clergy. If habitual confession were to be sanctioned because of its alleged advantages, safeguards must be introduced to give security against the frightful abuses which centuries of experience had proved are inextricably involved in the system. The ghastly revelations of the last few months proved the absolute necessity of such restrictions, but on the bare merits of the question, and apart from all ecclesiastical considerations, the arguments against confession were utterly overwhelming. The danger of the confessor taking the place of Christ was found to be practically irremovable. There were a hundred other dangers, but all, really great as they were, sank into nothingness compared with this.

The Royal Supremacy was the subject of Bishop Ellicott's visitation address on Monday at Malmesbury. The innovating party in the Church declared in the most unqualified and unjustifiable language that the contract between the Church and State had been so distinctly broken, and the supremacy of the Crown converted into such an encroaching principle of secular usurpation, that resistance was not only a necessity but a duty. His lordship asked, "Did the legal enactment of royal supremacy involve any compact, and, if so, had it been broken?" He thought that so long as the spirituality as represented by Convocation did not either resist or evade the restrictions to which it submitted itself, so long should it be regularly summoned to meet. A further compact was involved to the legislative recognition of Convocation as the Church by representation.

SCOTTISH COUNCIL OF THE LIBERATION SOCIETY.

This newly-formed body has just issued the following important address:—

In May, 1877, the Executive Committee of the Society for the Liberation of Religion from State Patronage and Control, addressed to the Society's Scottish supporters a circular, in which they expressed the belief that "opinion in favour of Disestablishment is so ripening in Scotland, that it will be practicable to commence a vigorous and sustained agitation, having in view Parliamentary and electoral action, of a more decided kind than has yet been adopted"; and that "for that purpose there is needed some central organisation in Scotland, which will unite the society's local representatives, in spirit and in action, and give to the movement a new and powerful impetus." They therefore proposed the formation of a Scottish Council of the Society, "to co-

operate with the Executive Committee in London; while possessing the requisite authority for directing the society's operations in Scotland.

The proposals of the committee for this purpose were submitted by a deputation to a large and influential conference, held at Glasgow on May 17; and being unanimously approved, the projected council was formed, and rules for its action were adopted.

The council consists of sixty members, selected in certain proportions from the society's friends in the several districts in Edinburgh, Glasgow, Dundee, and Aberdeen. It has appointed as secretary, Mr. James Tait, late editor of the *Kelso Chronicle*, who will devote his whole time to the work of the council. An office and depots for the Society's publications have been opened in Edinburgh, and a plan of operations has been determined on. That plan includes (1) the complete organisation of the friends of religious equality throughout Scotland; (2) arrangements for public meetings and lectures in all the towns and in the populous country districts; (3) the issue and wide diffusion of publications specially adapted to Scotland; (4) preparation for an early discussion in Parliament of the question of disestablishment in Scotland; (5) and measures for securing the return of candidates pledged to a policy of disestablishment.

The new organisation being, therefore, now in a position to carry on the work committed to it, earnestly asks for the support and co operation which are essential to success. The work is called for both by the special circumstances of Scotland, and by recent and passing events. The Liberation Society has existed for thirty-three years, and the results of its labours are as obvious as they are gratifying. Not only have numerous religious disabilities been removed, but the public mind has become familiarised with the idea of disestablishment; and, the Church of Ireland having actually been disestablished, the opinion has become prevalent that the Churches of England and Scotland must before long be similarly dealt with.

Looking to the tendency of many recent occurrences in the Church of England--the spread of sacerdotalism, the antagonism and the confusion prevailing within its pale, as well as a growing sentiment in favour of the principle of religious equality—it would be rash to predict with confidence whether the northern or the southern establishment will be the first to fall.

But if the position of the Scottish Establishment be alone considered, its abolition should be looked for at a comparatively early period. Open to the objections of principle, which lie against all State Churches, the Scottish Church was never politically weaker than now. It exists chiefly by the sufferance of opponents. Its hold on the intelligence of the country is feeble; its early severance from the State is widely expected, and not a few of its members are believed to be prepared to accept, if not to welcome, an issue that will secure to themselves a liberty they do not now enjoy.

The vigorous ecclesiastical life which has grown up around the Church has quickened hostility to the system of the Establishment. Within a generation, a large section of its members, unable longer to bear the fetters of State subjection, have withdrawn from its communion. These have erected churches and manses, maintained their ministers, and conducted numerous religious agencies, with splendid liberality. From a much earlier period, in still more difficult circumstances, their forerunners in secession and Dissent have illustrated, not less worthily, along the line of their growth, the principle that religion should, as it can, be maintained by the voluntary efforts of its own friends, and not by the authority and resources of the State.

Reduced by secession and disruption to the position of an undoubted minority—in many districts a scarcely discernible minority—of the Scottish people, and national only as deriving support and authority from the State, the Kirk has abated nothing of its pretensions and aggressions. It has asserted, and enforced, the most extravagant claims of prescription and statute; levying, from every available source of teind or rate, exactions for stipends, manses, and glebes; dipping annually into the Exchequer for supplements to the smaller emoluments, and for the administrative expenses of its assemblies; besides tenaciously holding to the function and perquisites of the proclamation of banns of marriage, the possession of seats at parochial boards, and clerical exemptions from school and poor rates.

Were it the best of possible Churches, its disestablishment would be demanded as righteous and wise. Having no superiority of merit over its neighbours; embracing only a section of the religious public; rich enough to meet all claims of self-support and of the common evangelisation—it is invidious and unjust that it should possess the exclusive benefit of property belonging to the entire nation, with rights and privileges that distinguish it from, and inflict injury on, the rest of the community.

It is surely irrational that congregations having ample means should be provided with ministerial services at the public expense; and not less so that the funds of the State should be drawn upon for shepherds without flocks. But these are familiar spectacles in connection with the Kirk. In any case, to lay the burden of the maintenance of religious offices equally upon those who receive and those who reject them—including among the latter multitudes who sustain honourably their own ecclesiastical institutions—is neither just nor tolerable.

The great injustice inseparable from this system is aggravated by restless attempts to obtain for the Church established by law fresh legislative privileges. These attempts have been of late years bold and persevering. The Kirk has striven to obtain enlarged statutory powers for its courts and members, in the undisguised hope that ministers and members of other churches might be lured back to its pale. For this purpose it has been sought to assimilate, as far as possible, the legal rights of the Establishment to the liberties of the non-Established Churches. The Patronage Act of 1874 was the fruit of this policy. That Act took away from the heritable patrons, and others representing public interests, the right of presenting ministers to parishes, and conferred it on communicants and adherents of the Kirk; so making the members of a sect, who are themselves beneficiaries of the State, the dispensers of public patronage and property, and creating new rights in their behalf, with no financial obligations.

Thus, instead of passing a simple Act of Disestablishment and Disendowment, which would have left the members of the Kirk really free to choose their ministers, at the same time that it would have freed the community from the burden of their support, the Government preferred the sectarian measure which increased the privileges of the established sect, while it continued the burden and grievance of the community. Although the design of this legislation has hitherto signally failed, the offence of its conception remains unchanged.

The existence of such a state of things is not merely an anomaly, it is a source of great practical evils. It creates social irritation; it obstructs many needed political reforms, and it hinders the development of liberal principles. Apart, therefore, from the injustice involved in the existence of the English Establishment, and the mischief which it works to the best interests of the nation, the advocates of disestablishment in Scotland have the strongest reasons for assailing with all the moral and political strength they possess, the Establishment which exists in their own midst. What good plea can be advanced to justify delay? If the work is to be done at all, is there likely to be a more favourrble time than now? And if it be the call of duty to support this movement, ought a desire for peace, or an unwillingness to make sacrifices or incur obloquy, to lead to its indefinite postponement?

With reference to electoral action, the responsibility is great. We cannot too vigilantly look to the state of the local representation. Constituencies were not made for representatives, but representatives for constituencies. There are no vested rights in seats. More than the balance of Liberal power is in our hands; let it not be lost by subserviency. It is time for the friends of disestablishment in all constituencies to take their full share in shaping the course of electoral policy, general or local. Let them not hastily efface themselves at the plausible cry for union in favour of doubtful or colourless candidates, however loud in professions of party allegiance, but guard carefully their principles by their votes.

Of questions of the franchise, or other reforms, the friends of religious equality can have no jealousy; but they are concerned to prevent disestablishment being injuriously placed in abeyance in Liberal counsels, through indifference, hostility, or false fears. In what order successive reforms may be reached in Scotland it is needless to predict; it ought not, however, to be assumed that disestablishment must come second to any other. It may or may not do so; but it it does not occupy the foremost place in the Liberal policy of the future, it will not be because the state of the publ mind does not justify the position.

In the interest of disestablishment and of true Liberal advance, it is urgent that men of sound principle be sent to Parliament. It is certain that neither a drifting nor a pro-Establishment policy will save the party of progress, which owes its depression less to adverse combinations than to the hesitation and reaction of its counsels at critical times. In ceasing to advocate principles of equity which bore it to former victory, its strength departed from it, and this can only be restored by their renewed and fearless application to ecclesiastical as well as to general questions. For what policy is more of the essence of true Liberalism, which is distinctly the foe of monopoly and class legislation, than the repeal of ecclesiastical privilege, the abolition of religious exactions, the emancipation of conscience, and the removal of the last vestige of intolerance from the Statute Book? It was in conflicts like these that the Liberalism of the past won its noblest triumphs; and its most recent splendours of history belong to the achievement of religious equality for a sister kingdom.

For many years have the Voluntaries of Scotland maintained their principles in the field of argument and persuasion, and have educated public thought with marked success. Let them now follow up and complete their work by appropriate political action. They have electoral power—will all not use it for so high and sacred a purpose? They can instruct those who at present are more or less ignorant of the merits of the question, and can stimulate the better-informed but hesitating portion of their fellow-countrymen. They can make disestablishment as intensely practical a subject as the abolition of slavery, Parliamentary reform, and free-trade once were. And if they do so, and act with earnestness, with fidelity, and with practical wisdom, they will achieve success equal to that of the advocates of those beneficent reforms. Yes! and success far greater; for the highest interests of mankind are concerned in the satisfactory adjustment of the relations of the civil power to religion and to religious communities. The issue may be delayed, but it cannot be averted; and the sooner it is accomplished the sooner will be secured one of the greatest blessings which patriotic and Christian men can possibly desire for their country.

DISESTABLISHMENT MEETINGS IN THE METROPOLIS.

Several meetings have been held in the neighbourhood of the metropolis during the last week.

Westbourne-grove.—On the 22nd, Mr. George Kearley gave an address on disestablishment in the schoolroom of the Baptist Chapel here, Mr. Enoch Taylor (in the absence of the Rev. W. G. Lewis) taking the chair. The lecture was given in connection with the Young Men's Society, and there was a large attendance of young men and others; it was very cordially received, and the lecturer was pressed to pay them another visit.

Victoria Park.—On the 23rd, Mr. Kearley addressed another Young Men's Society here, at the Victoria Hall, the Rev. R. H. Lovell in the chair. The audience was small but good, and at the close of the address there was an interesting discussion.

Acton.—On the 24th, Mr. Kearley was in the Public Hall here, Mr. F. Cheshire in the chair. The hall was well filled, and the lecture was very cordially received. At the close there was an interesting discussion on the Coronation Oath.

Staines.—The next night Mr. Kearley had another good audience and most cordial reception in the Lecture Hall in this riverside town, the Rev. T. E. M. Edwards in the chair. These have been the opening meetings of the season in the London district, and they have been of a very encouraging character thoughout.

Farnborough, Kent.—Mr. J. M. Camp delivered a lecture here, the Rev. J. Ballard in the chair. A committee was formed for carrying out the work more efficiently.

Rotherhithe.—On Oct. 24th, Mr. Camp delivered a lecture here, Mr. Andrew Dunn in the chair. The lecturer was attentively listened to, and although some present demurred to many of the arguments, yet the audience seemed compelled to accept the conclusions to which the lecturer came. The Rev. J. Sinclair also spoke with good effect in a few words specially addressed to the Church defenders.

OTHER MEETINGS.

Nottingham.—The annual meeting of the members of the Nottingham Branch was held in the People's Hall on Monday, October 22. The attendance was larger than on any former occasion. Mr. E. Gripper occupied the chair. Mr. J. B. Hutchinson, hon. sec., read the annual report, from which it appeared that some twenty meetings had been held in the county during the year, 40,000 tracts and pamphlets had been given away, and a great amount of interest had been excited. The report was unanimously adopted. The Rev. R. F. Griffith gave an address on "The Practical Suggestions Relative to the Disestablishment and Disendowment of the Church of England." A lively discussion followed, in which many gentlemen took part. Mr. J. Fisher, the agency secretary of the society, delivered an address on the "Practical work of the Society"; and this, and the election of officers for the coming year, brought a most interesting meeting to a close. A committee meeting was afterwards held, and arrangements were made for a vigorous campaign.

Derby.—On Tuesday, October 23, Mr. Fisher met with the County Committee, and arranged for lectures and meetings in all the towns and principal villages throughout the county. An important meeting is to be held at Derby, to be preceded by a conference of workers.

Tydd Gote, Lincoln.—On Monday evening last a lecture was delivered in the British School, Tydd Gote, by the Rev. J. H. Lummis, of Wisbeach, his subject being, "Tithes, Endowments, and Fabrics, or the Real Truth concerning Church Property." Before the lecture, and in view of it, the vicar had put out an announcement offering 20*l.* to anyone who could prove that the clergy were State-paid. Mr. Lummis, in commencing his lecture, alluded to this announcement, and stated that in view of the offer, he intended distinctly to prove that the clergy were State-paid, and to apply for the reward on behalf of the Liberation Society. The lecturer was listened to with fixed attention by the audience, and at its close it was proposed by Mr. Shepherd, seconded by Mr. Tilson, and carried unanimously:—

That this meeting, having heard the lecture on Church property by the Rev. J. H. Lummis, is of opinion that he has distinctly proved that the clergy are "State-paid," and that, therefore, he is entitled to the reward of 20*l.* offered by the Vicar.

It was understood that this resolution should be sent to the vicar, and the reward, when paid, handed over to the Liberation Society in aid of its operations.

Gedney Hill.—On Wednesday evening an interesting meeting was held here. The Rev. J. H. Lummis lectured on "Recent Doings in the Establishment." Mr. J. Jordan presided.

Gedney Dyke.—This place—another Lincolnshire village—was visited by Mr. Lummis on Thursday. The Rev. Mr. Howard, of Long Sutton, presided over an earnest and unanimous meeting.

Exmore Drove.—This outlying place was visited for the first time by Mr. Lummis on Friday last. A large audience assembled, and the lecturer was surprised to find the people fully prepared to endorse the policy of disestablishment. Mr. Millbourne presided. The fields are whitening.

Newcastle-on-Tyne.—Four meetings have been held in this district during the week, and each evening the Rev. James Browne, B.A., has lectured, the following having been his subjects:—"Prominent Evils of a State Church"; "The Principles and Aims of the Liberation Society"; "First Steps towards Disestablishment."

Crook.—On Oct. 23 the night was exceedingly wet, but the attendance was good. Mr. H. B. S. Thompson occupied the chair, and at the close of the lecture some opposition was shown in the form of questions as to the Burial service, which were answered. A thorough resolution thanking the lecturer and approving the Society's objects was unanimously passed.

Wylam-on-Tyne.—On Oct. 24, Mr. Christopher Grey, of Hills House, an extensive farmer, presided over the meeting, and delivered an address in approval of the freeing of religion from State control. Votes of thanks to the lecturer and chairman closed the proceedings.

At Bellingham, on Thursday, 25th at the Town Hall, the meeting was large, considering the sparseness of the population, and the dreariness of the weather. Many persons came long distances to attend. The chair was occupied by the Rev. J.

Letcher, who urged the necessity for plainness and outspokenness, on the part of Nonconformist citizens, on this subject. Dr. Heagerty offered opposition in the form of a rambling speech, to which Mr. Browne replied so far as it was possible to define the objections urged. The following resolution was moved by Mr. H. B. S. Thompson and seconded by Mr. William Rigg:—

That this meeting thanks Mr. Brown for his lecture, and consider that justice and religion will be promoted in the country by the separation of the Church from State support and control.

This was carried with only one hand in opposition, namely, that of the junior rural policeman.

Horsley.—On Friday, the 26th, the meeting was held in the Independent Chapel, which dates back more than two centuries, and is the oldest Dissenting place of worship in Northumberland. The chair was taken by Mr. Charles Ellerington, a farmer in the neighbourhood, who addressed the meeting in approval of the arguments of the lecture, and votes of thanks to the lecturer and chairman were unanimously passed.

Durdham Down.—A lecture was delivered on Tuesday evening last in Highbury British School, Durdham Down, by the Rev. W. Clarkson, B.A., of Salisbury. The chair was taken by Mr. Edward P. Wills.

The official organ of what is known as the "Order of Corporate Reunion" is just out. It contains the pastoral and decrees of the authorities, and a vast amount of curious information on the scheme set on foot in the Established Church for promoting union with the Eastern and Western communions.

Dr. M'Neile on Lawlessness in the Church.—In a letter to the *Times*, the ex-Dean of Ripon remarks, relative to the spirit of the Church Congress, that "toleration of schools of *thought* is one thing, and fraternisation with violators of *law* is quite another." The Church of England, as the Dean says, is by law established; and, he asks, are gentlemen "to be accepted as members of the Church of England who disobey the law, and in their practices from week to week violate the law?"

A Dean sent to Coventry.—The *Manchester Courier* says:—"It is rumoured that a considerable number of churches in the cathedral rural deanery are about to withdraw, through their rectors, from all connection with the dean in his capacity of rural dean. This step has been forced upon them by the dean's persistent determination to allow the Rev. Knox Little to occupy the cathedral pulpit, in spite of the fact that that gentleman has ranged himself on the side of the upholders of auricular confession. If this be carried out a large number of ruri-decanal organisations will either cease to exist, or be for the future the agencies of one party only."

Chief Baron Kelly and the Ridsdale Judgment.—The Lord Chief Baron sends to the papers a correspondence which he has had with the Lord Chancellor and the Rev. P. C. Ellis, respecting a statement made by the latter gentleman that the Lord Chief Baron had described the Ridsdale judgment as an "iniquitous one," and had added "that it was not a judgment based upon law, but upon policy." His lordship denies that he ever spoke of the judgment as "an iniquitous judgment," but says that he may, in an unguarded moment, "have hazarded an opinion that there was much of policy rather than of law, though, perhaps, unconsciously to themselves, in the judgment of the majority of the judges." The Lord Chancellor objects to the Lord Chief Baron making public his dissent from the judgment as "a serious departure from what has hitherto been considered to be the obligation of a Privy Councillor," but Sir Fitzroy Kelly does not think this obligation is binding when a case is over and before the public. He trusts, however, that the question having arisen some action may now be taken to settle it. In conclusion, he expresses a hope that any question which may now be in doubt or unsettled may be resolved by a deliberate judicial determination, and that the law, as now laid down by the Court of the Privy Council, may, in the meantime, be honestly and conscientiously conformed to and obeyed.

The Question of Tests in Edinburgh University.—At a meeting of the General Council of this University, held on Friday, Sir Alexander Grant, Vice-Chancellor, presiding, Mr. Taylor Innes, advocate, moved:—"That the council represent to the University Court that the present restriction of certain University Chairs to one section of Scottish Presbyterians is an injury to the science of theology and to the Universities of Scotland." In the course of a very forcible speech in support of the resolution, to which we have not space to do justice, Mr. Innes said that, assuming that the Universities were to continue restricted to the latest and most elaborate of the reformed confession, it was monstrous that they should be still further restricted in that little country to one section of those who held that theology. The Rev. Mr. M'Phail, Pilrig Free Church, Edinburgh, seconded the motion. Mr. Gilbert Steel, Annan, moved the "previous question." He said that if the present test were abolished the English Episcopalians would no doubt insist that they should be eligible for the Chairs of Theology in the Scotch Universities. They might expect a similar claim to be made by the Congregationalists, and even by the Roman Catholics. The Rev. Mr. Robertson, of Stow, seconded the amendment. A discussion was about to begin when the Vice-Chancellor ruled that the meeting must first vote on the motion and the "previous question." On a division, the "previous question" was carried by 110 to 54.

An Unfortunate Parish.—If omens and coincidences are regarded by the good Churchmen of the parish of Stirchley, in Shropshire, some gloomy vaticinations are probably being at present indulged in with regard to the local prospects of the Church of England. Three weeks since Stirchley was happy in the possession of a parish church seven hundred years old, and a parson and parish clerk each of whom had seen fourscore summers, and had served in their respective capacities for more than half-a-century. On Oct. 12 the parson died of old age; since then the clerk has followed him; and on the Sunday week, while the congregation were assembled within its walls for public worship, the church suddenly parted down the side walls, and entirely across the ceiling and roof, causing consternation among the parishioners, most of whom ran out of the building, while a few sought safety under the tower arch. The new rector will have to rebuild or restore his church at the earliest possible moment, although the living is not a rich one, nor the population numerous. If the late rector postponed restoration under the idea that the building would last his time, he made a remarkably accurate estimate; but such a faithful adherence to the principles of the Anti-Restoration Society is hardly to be recommended for imitation by his clerical brethren.—*Echo.*

Religious Freedom in Spain.—The royal order censuring the mayor of Ignatoraf for unduly influencing Protestant parents to have their children baptized by a priest, is couched in very explicit terms. It recites the parents' reluctance, the danger of advice from superiors given with authority becoming a command, and the strong moral influence exerted in this case on a man in humble position confronted by the village authorities and by a public opinion already prejudiced against him by his creed. After further reciting that the man's receipt of a monthly allowance from a Protestant society proves his membership of the Evangelical Church, and that there is no appearance of his wishing to leave it, the order says:—"Whereas the force of any authority is not the means which Ministers of the State religion should employ to win proselytes, but they should resort only to discreetly exercised persuasion, to the diffusion of their doctrine by preaching, and to the constant confirmation of it by example, charitably tolerating the opinions of all, and invoking the Divine grace on those astray: His Majesty—whom God preserve—desiring to make respected the principle of freedom of conscience and religious profession, which constitute one of the rights of Spaniards and of every person inhabiting this realm, has ordered you to be informed of the displeasure with which he has seen the conduct of the Mayor of Ignatoraf, and to enjoin him to abstain in future from employing the influence of his authority in anything relating to the free exercise of the religion of any person in the limits marked out by the constitution and the laws." Three priests concerned in the affair are also blamed, though less severely. The Madrid Liberal papers applaud the Order, the *Imparcial* adding, however, that the mayor ought to be prosecuted under Article 286 of the Penal Code.

The Church and the Labourers.—There has been a correspondence in the columns of a daily contemporary regarding the discussion on "Trades Unions" at the recent Congress at Croydon. Mr. Mitchell, one of the leading advocates of the agricultural labourers' cause, brings a bitter indictment of neglect against the country clergy of the Episcopal Church. He complains that while the Church of England is endowed with £500,000,000 worth of public property, "which was mostly intended for educating the young, healing the sick, feeding the poor, entertaining the wayfarer, and mantaining the aged," her clergy have neglected the peasantry, and not only so, but have tried to "prevent their helping themselves." Mr. Mitchell does not rest this accusation upon his own *ipse dixit*. He quotes from a speech by Canon Girdlestone, in which, after describing the wretched condition of agricultural labourers generally, he said, "Remembering the vast influence which the rural clergy had possessed a long number of years, he as one of them was bound to acknowledge that they could not consider themselves free from blame, and that a great responsibility lay at their doors," and "solemnly declared that the man he should fear most to meet at the last day was the poor labourer, who, perhaps, if he had exercised his ministry more faithfully and more fearlessly in denouncing social abuses, might have been spared a life of misery and penury, and a pauper's grave." Mr. Mitchell, quoting from Blue Books in his possession, mentions cases, though, unfortunately, he does not give particulars, in which clergymen have been "guilty of the misappropriation of vast quantities of charity property." The following are cases which he quotes as samples, offering to show the Blue Books to any curious inquirer:—"A certain vicar and a certain landowner caused their park and glebe railings to meet together in the centre of a meadow which came between their lands, by which means a yearly sum was lost to the poor. He will also find that another vicar took down the charity boards and hid them, and told his churchwardens to tell the Commissioners that they knew nothing of any charities in that town—charities said to have been worth £1100 per annum. He will also learn the history of the reverend headmaster who took £900 per annum to find education for so many boys, and whose only scholar was found on the back stairs scouring the reverend gentleman's knives and forks. I could read him stories of this kind as numerous and as wonderful as the 'Arabian Nights,' but I spare your valuable columns, or I should have liked to have given verbatim the story of the burning of three cart-loads of charity deeds at Yeovil." It is a new and pregnant sign of the times when agricultural labourers thus read lay sermons to their pastors and masters on the sins of omission and commission of which their class has been guilty.—*Weekly Review.*

Religious and Denominational News.

The Rev. Dr. M. Robertson has announced his intention of resigning his pastorate at Cambridge at the close of the year.

It seems that the Rev. Arthur Mursell has not finally accepted the pastorate of Cannon-street Chapel, Birmingham, but he has consented to take six months' services there from January next, and that it is then his intention to make a lecturing tour in the United States before actually settling as pastor.

Claremont Chapel, Pentonville.—A meeting of the teachers of Denmark-terrace Sunday-schools, in connection with Claremont Chapel, was held on the afternoon of Sunday, Oct. 14, the pastor, the Rev. W. Hope Davison, presiding, at which they presented their superintendent, Mr. George W. Betjemann, with a handsome album containing cabinet portraits of the officers and teachers at present labouring with him in these schools, "as a small tribute of their sincere esteem and affection, and in grateful recognition of his successful efforts to retain for them and for Claremont Chapel the use of the building in which the Denmark schools have been carried on for so lengthened a period." At the close of the meeting Mr. Davison expressed the pleasure he felt in being called upon to take part in the proceedings of that day, it happening to be the twenty-fifth anniversary of his wedding day. On his retirement a cordial congratulatory resolution for that auspicious event was moved by Mr. Betjemann, seconded by Mr. F. L. H. Collins, supported by Mr. Starling, and unanimously carried.

Greenfield Congregational Church, Bradford.—Amidst a population of 27,000 people, the Congregationalists of Manningham opened a new church last year, in place of a small mission one erected in 1851. No greater proof can be given for the necessity of the new erection than the fact that before it was opened more sittings were let than the old building contained, and since then the congregation has so much increased as to be larger than in many places of worship erected ten or even twenty years ago, whilst the income has increased nearly 100*l.* Last week a bazaar and exhibition were held to aid in removing the debt of 2,400*l.* The stalls were six in number, and were presided over by many ladies, who sold their useful and ornamental articles at reasonable prices. The exhibition contained a splendid collection of British birds, besides a *Leeds Mercury* of 1793, Whitefield's silver tobacco-box, and many other interesting articles. Every evening there was some entertainment, such as organ recitals, sacred concert, readings, and dissolving views. During the five days that the bazaar and exhibition were opened, 3,000 visits were made, and the total receipts amounted to 565*l.* 10s. 3d., which far exceeded the expectations of some of the most active workers connected with the church.

Funeral of the Rev. James Parsons.—On Friday the mortal remains of this eminent minister were consigned to the tomb at the York Cemetery, in the presence of many sorrowing relations and friends, and an immense concourse of spectators. Mr. Parsons had for half a century laboured earnestly and successfully as an Independent minister at York, and he spent the last few years of his life at Harrogate, where he died on Saturday week at the ripe old age of seventy-eight. Mr. Leeman, M.P., chairman of the North-Eastern Railway Company, and one of the warmest friends of the late Mr. Parsons, gave instructions that a special train should be run for the accommodation of persons from Harrogate desirous of being present at the funeral. This train reached York soon after eleven, conveying the remains of the deceased, his family, and many friends. The procession left the railway-station in the following order:—About one hundred and fifty members of the deceased's congregation at York, walking two and two. Next came the hearse, and about a dozen mourning coaches, and the same number of private carriages. The first coach contained Mrs. Parsons (the widow of deceased), Miss Parsons, Mr. Burkett, and Mr. Kelly; second, Mr. E. Baines (Leeds), Mr. S. Morley, M.P., Mr. J. W. Willans, and Mr. Ald. Leeman, M.P.; third, the Rev. Dr. Falding (principal of Rotherham College), the Rev. Fox Thomas (Harrogate), the Rev. E. R. Conder (Leeds), and the Rev. J. Balgarnie (Scarboro'); fourth, the Rev. Richard Lyght, Dr. Hannay, Dr. Mellor, and Mr. Illingworth; the fifth, Mr. Campbell, Mr. Bealy, Dr. Shann, and Mr. J. Sibree. The remaining coaches contained the deacons of Lendal and Salem Chapels, York, deputations from the London Missionary Society (the Rev. S. Goodall, Durham, and Mr. W. E. Glyde, Bradford); Wesleyan deputation of York, deputation from the Primitive Methodists, the

Rev. T. Smith, Governor of Elmfield College, York, and President of the Primitive Methodist Conference; the committee and teachers of the Hungate Mission School, of which the deceased was president up to the time of his death; the committee and students of Rotherham College, and Independent ministers from a distance. On reaching the cemetery, the body was borne into the chapel by bearers who were members of the deceased's congregation. A funeral hymn was sung, after which the Rev. Dr. Falding, Principal of Rotherham College, read appropriate selections from 1 Corinthians xv., and Revelation vii., and then delivered an impressive address, in the course of which he adverted to the loss sustained by the decease of Mr. Parsons, not only by Congregationalists, but by the religious world, amongst whom his name was a household word. Having offered some remarks of consolation to the sorrowing relatives, he paid a just tribute to the genius and worth of Mr. Parsons as a minister of the Gospel, and for his many striking traits of pure Christian character, particularly for humility and his avoidance of all appearance of anything that tended to self-assertion or disputation. The Rev. E. R. Conder, Leeds, followed with an address in eulogy of the many excellent qualities of the deceased, and then offered up prayer, the service in the chapel concluding with the singing of another hymn. The coffin was then removed by the bearers, and a pall placed over it. The pall-bearers were Mr. E. Baines, Leeds; Mr. S. Morley, M.P., Mr. J. W. Willans, Mr. Alderman Leeman, M.P., Dr. Shann (one of the deceased's medical advisers), the Rev. F. Thomas, Harrogate; and the Rev. J. W. Browning, vicar of Harrogate. The corpse was conveyed to the unconsecrated ground, and in a vault near to to the chapel was lowered to its last resting-place, an immortelle being laid upon it. The service at the grave was undertaken by the Rev. Dr. Falding and the Rev. R. Balgarnie. The coffin was of oak, with brass furnishings, but plain. On the lid was affixed a shield bearing the following inscription:—"James Parsons, born April 10, 1799; died October 20, 1877." The son of the deceased, who died when only nine years of age, had been previously interred at the same spot. Nearly all the shops in York were closed and the window-blinds of houses drawn down in the streets through which the funeral procession passed, and the bells of several churches were tolled.

THE CONGREGATIONAL LECTURE.—THE BASIS OF FAITH.

The Congregational Lecture this year falls to the lot of the Rev. Eustace R. Conder, M.A., of Leeds, whose subject is "The Basis of Faith." The first of the series, on "Religion," was delivered on Tuesday, Oct. 23, in the Memorial Hall, Henry Wright, Esq., J.P., occupying the chair. After prayer by the Rev. S. Hebditch, and a few introductory words from the Chairman,

Mr. Conder delivered his first instalment of the lecture, of which we are able to give only a short sketch, which must necessarily fail to do justice to the close arguments and beautiful diction of so accomplished a theologian. After describing the wide-spread influence of religion upon the human race, which was not materially affected by the fact that there were tribes amongst whom scarcely a vestige of religious sentiment could be traced, he remarked that, according to a widely-accepted hypothesis, religion was natural to man only as a development, not as an original element in his nature. From beasthood man had gradually come to acquire the rudiments of reason and the glimmerings of morality, developing into nature-worship, and ascending to Polytheism and further to Monotheism. With a certain class of advanced philosophers Theism has discharged its function and become obsolete: but as a matter of fact, religion—that is, the sum total of man's belief, emotion, and conduct with respect to God—matched in turn with every other principle and passion, had proved, alike in action and suffering, mightier than all. Atheism might be termed negative religion, but belief, sentiment, and practice, belonged to religion in its full development, because they belong to human nature, and together make up our experience. Thought, feeling, will, were the three strands of the triple cord of life. Under the venerable name of religion they found included the whole range of human passions and motives, from the purest to the vilest, from adoring love to terror and hatred; the raptures of saints, the tortures of fakirs, the orgies of bacchanals, the nameless abominations of Syrian and Babylonian idolatry, the all but incredible atrocities of Hindu Thuggism. But amid the disorder one fact emerged, one law prevailed—the chaos of conflicting worships represented a corresponding chaos of beliefs. The character of any particular worship, and of the sentiments which it expressed, pure or polluted, lofty or degraded, accurately corresponded with the belief entertained regarding the object of worship. Worship, however, while it implied belief, apart from which it was but a theatric performance, directly expressed sentiment and emotion. Did religious belief, then, give birth to religious feeling, or religious feeling create its corresponding object of belief? The answer was that both processes went on together. It did not, however, follow that, because emotion and affection could create for themselves, through the help of imagination, some unreal objects, therefore all objects of emotion and affection were imaginary. Imagination was amply competent to create, not only such prismatic shadows of human nature as giants, elves, sea-nymphs, spectres, and the like, but a whole pantheon of such deities as Pallas and Aphrodite, Mars and Mercury. But the ideas of an infinite, eternal, Almighty Creator, perfectly wise, just, and loving, immeasurably transcended the domain of fancy, and belonged to the province of reason and conscience. Imagination could represent such a Being only by symbols, such as those abundantly used in the Hebrew Scriptures, of the eye, ear, hand, mouth, sword, rod, footsteps of God—never mistaken (except perhaps by modern critics) for anything but symbols. Religious feelings differed from other feelings not by their nature, but by their object. The Apostle John and Benedict Spinoza were both intensely religious persons, but it would be difficult to say what their religious feelings had in common. Religion, accurately defined, was "the sense of God." Feeling was the soul of religion; creed the body, the bone and muscle, apart from which it could have no place in the world; ritual the garb in which it arrayed itself; and the whole of human life was the realm which, if it were strong and wise enough, it was born to rule. While religion itself was natural to man, this could be said of no particular form of it. If they attempted to obtain the pure essence of a universal creed by eliminating all that was peculiar to the several religions prevailing in the world, the result was not a distilled spirit of truth, but such a *caput mortuum* of vague abstractions as could serve no purpose of a religion. The term "natural theology" meant a system of religious belief which could be constructed with the materials furnished by nature apart from "revelation." But no definite province could be assigned to it. If it meant to include human nature as furnishing in fact its richest materials and most indispensable premises, then it was impossible to exclude the history of mankind; since it was by history that alike the race and the individual showed what they were, and became what they were. Further, the central line of all history, which, connecting itself in turn with all the great empires and civilisations of the past, formed the taproot of the life of the leading nations of mankind, was not simply a religious history, but claimed to embody—first in Judaism, second in Christianity—"revelation," a direct manifestation of the Creator in word and action to man. All attempts to eliminate the supernatural element from the Biblical records merely proved that it was impossible to do this, except by tearing them to shreds. "Supernatural" signified above or beyond nature, but to connect any definite meaning with the term, it was necessary first to know what nature or whose nature was in question. What was natural to man would be supernatural in the lower animals. What was perfectly natural in one set of circumstances might by a very slight change in the conditions, become altogether contrary to nature. Some very apt illustrations of this difference having been given, Mr. Conder proceeded to say that some writers had proposed to confine the term "natural" to the material universe; intellect, will, and the whole world of mind being included within the limits of the "supernatural." If God existed—that is, an Almighty, All-wise Creator of the universe, and all it contained—nothing could be supernatural in relation to Him, unless everything was; for He was above all nature except His own, and yet in closest relation with it, and could not act but in accordance with His own nature. And if the Divine be deemed synonymous with the supernatural, then, so far as nature revealed and depended upon God, the supernatural element pervaded nature. The word "supernatural" was proof of all, a term absolutely without meaning, until they defined the kind of nature to which it referred; secondly, it shifted and varied its meaning according to the platform of thought they occupied. It was a word they could understand well enough so long as they did not attempt to define it; but when introduced into philosophical or theological argument, it was apt to lead only to confused thought and inconsequent reasoning. Possible beliefs concerning God seemed to arrange themselves under four classes. First, the belief that there was one God; that is, an everliving Creator of all they named "nature," or the universe, the Father of human spirits and the fountain of right. That was Theism. That God was the Creator, the Parent, and the moral Ruler of mankind, composed the simplest and narrowest basis on which Theism could rest. Deny any one of these, and the idea of God disappeared. Deism was commonly taken to carry with it the denial of what was called revealed religion. Theism conveyed no such implication. Secondly, there was Atheism—the denial that the name "God" had any true or intelligible sense. Its attitude must be negative and sceptical, not positive or dogmatic. When it attempted to demonstrate that "there is no God, and can be none," it savoured of insanity; for to know that God did not and could not exist one must possess omniscience. But there was nothing, *per se*, irrational in contending that the evidences of Theism were inconclusive, its doctrines unintelligible, or that it failed to account for the facts of the universe, or was irreconcilable with them. Thirdly, Pantheism was the belief in the identity of God with the universe. It coincided with Theism in the early steps of its argument, inferring for the existence of nature an eternal cause, and for its multiplicity and mutability an abiding unity. But this unity was not a conscious or a moral unity, not possessed of personality; incapable, therefore, of sustaining any personal relation to man. Revelation, which is a personal manifestation of God to men, was therefore impossible. The only manifestation of God was in nature, because apart from nature, He had no existence. Pantheism, therefore, resembled Atheism in being incapable of proof. It was a hypothesis, which by its nature precluded evidence. It was possible to combine a subtle kind of Pantheism with Theism, but in that case theistic belief would remain intact, and our philosophy of creation, not our religious creed, would alone be in question. Fourthly, there was Polytheism, the belief in many beings to whom the name of God was applicable. Sometimes it was combined with Theism. The Hebrews, though worshipping one God, could not be restrained from idolatry; the Greeks and Romans perceived no inconsistency between the belief in one Supreme Ruler of the universe, Father of gods and men, and the worship of national and local deities. Pantheism coalesced still more easily with Polytheism. The lecturer contested the view that Monotheism was developed from Polytheism, or Polytheism from Fetishism. The belief in one God, Maker of the universe and King of men, was not a generalisation from the belief in many gods. From the twelve gods of Rome, or the three hundred million gods of India, they could no more rise to the idea of one actually existing Spirit, comprehending within Himself all other beings, than from beholding any number of men, women, and children they could conclude that there existed an immortal and unchangeable man concentrating in his person the whole of humanity. Analyse the supposition, and they found it impossible. It was then argued that though Polytheism might have degenerated into Fetishism, Fetishism could never have evolved Polytheism, and that so far as the religions of mankind had a history, its stream flowed in the opposite direction to that laid down in the Positivist chart of human progress. "The more we go back," says Professor Max Müller, "the more we examine the earliest germs of every religion, the purer, I believe, we shall find the conception of the Deity." As far as the lamp of history shed its ray, its witness pointed to the belief that man began his pilgrimage on earth in the morning light of his Father's smile, knowing and worshipping the one living God, Father of the spirits of all flesh and Maker of heaven and earth. After an interesting historical criticism relative to characteristics of the Greek religion, and the wide difference between the current Polytheism and the Monotheism or Pantheism of Socrates, Plato, and Aristotle, which might be supposed to be evolved from their own reasonings on the universe, though certainly not from the current Polytheism, the lecturer went on to say that men in those forgotten ages, when they spoke one language either felt within them the sense of duty, or believed, whether through primitive tradition or intuitive piety, this whole glorious universe to be the work of One who was also the Author of life and Giver of all good. They sought for a name and looked around for a symbol of the Eternal God, and in their fashion prayed to "Our Father who is in heaven." They might further conclude that as the worship of the one Heaven-Father was older than Polytheism, so the oldest form of Polytheism, which was also the grandest, purest, and most natural, was not (as had so earnestly been maintained) the worship of deified men, but that of personified natural powers, objects, and appearances; as the Planets, the Dawn, the Rain, the producing power of the earth. This fact harmonised with the belief that the idea of the one Deity was gradually broken up and lost in the variety of His attributes and the manifoldness of His working. There was ample evidence to sustain the assertion that Monotheism was not the child, but the parent, of the Polytheistic faiths of mankind. Having glanced at some of the confirmatory facts, the lecturer expressed his doubt of the possibility of framing any definition of religion which should comprehend the novel "religion" so called, propounded of late years, and which claimed to forecast the universal religion of the future. The idea seemed to be that anything to which a man was enthusiastically devoted might pass muster as his religion. So they had the religion of art, of humanity, of science, of duty. No reasoning could be founded on such loose figures, or upon such definitions of religion as that recently given by Mr. F. Harrison. The weighty task before them was not a criticism of unbelief, but a criticism of faith. If faith could not show sufficient cause, scepticism was an intellectual necessity. If faith be justified, scepticism was, *ipso facto*, condemned. He did not, therefore, propose to enter upon an analysis of these anti-theistic claimants to the title and place of religion. Differing almost as widely among themselves as they did from Christianity, they presented certain marked features in common. (1.) They were naturally incapable of proof as not making belief a vital element of religion. (2.) They recognised religion as indispensable to human nature personally and socially. (3.) They displayed a curious eagerness to adopt the traditional names and phrases of the old religions (of course with a totally altered meaning), great indignation being expressed if their right to do this were questioned. Another common feature characterising many of the advocates of these systems was a scornful bitterness towards what they supposed to be the creed of orthodoxy, which abhorred creed was set forth in the most grotesque distortions, with no attempt to appreciate its real grandeur and loveliness, or to

consider it from the point of view of its intelligent adherents. Mr. Herbert Spencer, after depicting in his trenchant style the controversy between religion and science, propounded what he was pleased to announce as the "reconciliation" Science was to take the known and the intelligible; religion the mysterious and the unknowable. Such a reconciliation was worse than the strife it pretended to heal. It mistook a property which religion shared in common with science for its distinctive essence. It eliminated all that was positive in religion. That which was negative, that which religion and science together could *not* teach, remained—the unknown. A religion void of mystery would not only lack one of its most powerful charms, it would be self-convicted of falsehood. But mere mystery, bare impossibility of knowledge, could never inspire worship or faith, fear, love, or obedience. The only possible reconciliation was for religious men to understand and accept the truths of science, and for scientific men to understand and accept the truths of religion. Mr. John Stuart Mill placed the origin of religion in the intellect, though some share was conceded to the heart, but divested of all those sentiments of veneration, trust, obedience, awe, and adoration which could belong only to the worship of a Personal Creator of all things and Father of Spirits, and was used to signify supreme enthusiastic devotion to the good of mankind under the inspiration of a lofty ideal. The "Religion of Humanity," as he called it, was said to be better than any other. It was "disinterested," and the claim wore an impressive air of lofty nobility, and reproduced the marble grandeur of ancient Stoicism. But it rested upon narrowness and confusion:—

In the first place, it confuses religion with ethics—the inspiration of motives which appeal to the heart, with the obligation of those which bind the conscience; and mutilates the idea of virtue by narrowing it to that of duty. Where simple duty—moral obligation—is alone in question, a man ought to need no selfish hope or fear, to induce him to do what is right or deter him from what is wrong. To bribe a soldier to do his duty, or a judge to pass a righteous sentence, is to insult, corrupt, and degrade him. The obedience which a child surrenders to the rod or sells for sugar plums is no true obedience. Paley's definition of virtue will find few defenders. Truth must be loved for truth's sake; honour for honour's sake; duty for duty's sake; and the welfare of mankind for mankind's sake. But it is an enormous *non sequitur* to leap to the conclusion that a man owes no duty to himself; that it is base selfishness to desire the noblest kind of happiness, and aspire to the highest development of his being; or that *love*—which is inseparable from the desire to behold the happiness and share the fellowship of those we love—is inconsistent with the loftiest religion. These and many like fallacies are implied in the doctrine that a religion is better in proportion as it suppresses hope, love, and every noble aspiration, as well as fear and prudence; and appeals to a part only, not the whole, of man's moral nature. Disinterestedness is indeed a noble virtue when it means refusal to let any thought of our own interest hinder our concern for others. But it is no virtue at all if it means absence of all interest of our own, all care for our own dignity, welfare, and future. There are cases in which absolute self-sacrifice, like that of Arnold von Winkelried, commands our unbounded approval and admiration. But he would have been less noble, not more noble, if in that supreme moment of heroic devotion he had no regret for wife or children, home or friends; no wish that it could have been possible for him to see the freedom and triumph of the country he was dying to save. I protest with the whole force of my moral nature against this abuse of such terms as "disinterested"—(cheers)—against this narrow stoical theory of human nature, and assert, in contradiction to it, that that religion must be the noblest, as well as the mightiest, which appeals to human nature as a whole, giving due play, though no more than due, to every lawful native affection of the soul; and, further, that whether what St. Paul calls "that blessed hope" be a reality or an illusion, only the noblest, purest, and, in the truest sense, most unselfish souls are capable of being moved to intense desire, and stimulated in right and benevolent action, by the prospect of an immortality of perfect holiness, perfect love, and eternal converse with the source and archetype of all moral goodness.

Mr. CONDER closed with some reference to the attitude and temper of Positivist anti-theologians toward Christian Theism. Worship, as they had seen, was of the essence of religion. The worship of the Unknowable must needs be an inscrutable mystery. But the religion of humanity had its fully developed scheme of worship; its ritual, priest, church, even sacraments.

Were it not that when it shall have become the universal religion of the future, no profane or sceptical spectators will be left, it cannot be denied that the full growth of Pananthropism would present to such observers some temptation to levity. The adoration of mankind by mankind; the invocation of an incomprehensible and impossible ideal; the worship of a Supreme Being of which only a small part can exist at once—which is partly dead, partly being born, and mostly awaiting development in a future which may destroy instead of developing it—by those who are engaged in making it wiser, better, and happier, certainly presents a broad mark for satire. Perhaps some uneasy consciousness of this weak side of a system which, when confronted with Christian worship, cannot help looking like stage mimicry, explains the bitterness with which its adherents assail Christianity. (Hear, hear.) Such worship as the Christian believes due to God, they profess to regard as immoral: a servile and grovelling adulation, degrading to the offerer and to the receiver. Adulation, to confess truth! Baseness, to do that for which moral excellence is the one essential qualification—namely, to perceive the beauty and glory of a supreme love, purity, and righteousness, of which our own can be but the faint shadow! Humiliation, to take delight in contemplating at once the immeasurable distance and the essential likeness between the spark of pure and noble life in our own bosoms and the uncreated, undecaying light which feeds the fire of goodness wherever it glows! Degradation, to look up to what is infinitely above us, and to rejoice that neither goodness nor power, neither wisdom nor love, is finite and fragmentary; or to love with boundless love all that ought to be loved when it is manifested on an infinite scale! What is baseness, what is degradation, what deserves disdain, if it be not this—to be incapable of reverence, admiration, and self-annihilating love? (Cheers.) Let it be forgiven me if, for a moment, I lose the passionless calm of untroubled logic; because we are here on moral ground, where it is shameful to be insensible—(Hear, hear)—and because I am dealing with arguments which appeal to a righteous sense of moral indignation, and seek to surround with contempt the very idea of Divine worship. Their object is, to enlist the religious emotions themselves on the side of the denial of God. Worship is morally degrading when offered to a base object. It is intellectually degrading when offered to a fictitious object. But if Christian Theism is truth; if God is, and is what Christ taught men that He is, then we cannot assert too boldly that worship is the most elevating and loftiest exercise of which human beings are capable. (Cheers.) To revere what deserves reverence, to obey what rightly claims obedience, to trust what is worthy to be trusted, to admire enthusiastically what is surpassingly admirable, as well as to love with all our heart what is infinitely love-worthy, is the very highway of moral elevation and ennoblement.

At the close of the lecture Mr. Conder was loudly applauded, and the proceedings were brought to a close by the Rev. R. S. Russell pronouncing the benediction.

Correspondence.

CANON CURTEIS IN EXPLANATION.

To the Editor of the Nonconformist.

SIR,—I fear that some of my words at the late Congress were ill-chosen, and have laid me open to misunderstanding. May I, then, ask you kindly to allow me space for a brief reply to the lecturer of last Friday, as well as to your own correspondent?

I beg leave to assure them both that nothing was farther from my thoughts than to be "discourteous" to any persons whatever. What I had in my mind was simply a certain system of procedure, which (it seems to me) was importing undeserved discredit and a quite unnecessary acrimony into an essentially honourable controversy. When two such high principles as justice and truth appear to be in jeopardy, Dissenters are not the men I took them for, if they cannot forgive a little plainness of speech.

How far truth is compromised in the daily attacks made upon our Church and her ministers, I am quite sure that honourable men like Dr. Allon and Mr. Rogers cannot have the slightest idea. And how far justice is imperilled, when a Society for "Liberating the Church from State Control" pushes her, and all her belongings, into the arms of a powerful Erastian party, whose fixed purpose it is, not merely to ally, but actually to *blend* the Church with the State, may, we think, be left for religious Dissenters to decide. At any rate, the policy now pursued against us is one which we Churchmen find it very hard to understand; and in defending the churchyard-wall against intrusion from Romanists, Atheists, and Fanatics, we believe that we are simply fulfilling the sacred trust of maintaining order and peace in God's house, and are keeping at arm's length a deadly peril—which is far more imminent than Dissenters seem to think—of an Erastian "Establishment," to which our mild ideas of "alliance" are as water unto wine.

If I am in error, I will gladly and gratefully accept any correction which the intelligent readers of your columns may be able to supply.

I am, Sir, your obedient servant,

G. H. CURTEIS.

Lichfield, October 29, 1877.

FRATERNISATION WITH THE CHURCH.

To the Editor of the Nonconformist.

SIR,—The vagaries of the human mind are past finding out, and its flights inexplicable. Snow in summer and the dog-days in winter could not have surprised me more than Dr. Parker's proposed concordat with the Anglican Church at any time; but more especially just now, when the Ritualists, by putting in motion the machinery of the Establishment, show what it was ever capable of at any moment. Her rubrics might be interpreted Romanward—which recent decisions by the last courts of appeal abundantly demonstrate that they can: viz., a clergyman may teach that he can change a piece of baker's bread into Christ's flesh, and a goblet of wine into His blood, (the Bennett judgment). A more recent one allows of the turning to the East—a practice abhorrent to God, and reprobated as an abomination by the Prophet Ezekiel in no measured terms as being neither more nor less than sun-worship. The tacit permission given at the same time by Lord Cairns for administering the bread in the Lord's Supper in a circular form, the sun being round, unmistakably proving the heathen origin of the Eastward position as indicating the worship of that luminary which rises in the "East" (Ezekiel viii. 16).

But to go on in regard to the dogmatic teaching of the English Church. We have the little child instructed in the belief that when an unconscious babe in its nurse's arms, it was, on being sprinkled with a drop of water by a poor sinful man, made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven"; in a word, by the agency of a so-called Anglican priest regenerated—born again, and so qualified for eternal glory! thus making the Lord of Life, the mighty God, and everlasting Father, dependent upon the act of His creature. Does the ruler of the City Temple enter into a concordat upon this? or does he make it an exception? I should really like to know.

But I presume before expressing a desire to fraternise with the Establishment he has looked into the Book of Common Prayer, or if he has not, I would call his attention to the Office prescribed for the Ordering of Priests. The prelate says to the candidate, "Receive the Holy Ghost, whosesoever sins you remit, they are remitted, and whosesoever sins you retain, they are retained, in the name, &c. Now, I regard such language as pure blasphemy, and calculated to foster those sacerdotal pretensions which constitute the very essence of that religion which claims the power of sacramental confession, and the soul-deluding announcement of the absolution which follows hard upon it!

Are we to enter into agreement with the Anglican Church upon these points? Why, we might as well have a concordat with the Scarlet Lady at once, and declare the brave protest of our forefathers as superfluous and unnecessary!

These Christ-dishonouring dogmas which I have commented on have caused me to withdraw from an Establishment which places the cart before the horse by putting the Church before the Church's Lord, and makes the Divine Saviour dependent upon sinful men for a soul's admission into His eternal kingdom—when at length the crooked ways of priestcraft shall cease to deceive.

I am, your obedient servant,

M. J. TAYLOR, M.A.

Kensington, Oct. 26, 1877.

DR. PARKER AND THE LIBERATION SOCIETY.

To the Editor of the Nonconformist.

SIR,—Although not a member of the "sterner sex" to which Dr. Parker belongs, I trust you will not on that account refuse me a small space in your columns. As daughter and grand-daughter of men who have done much for the Liberation cause, I beg leave to enter my protest, feeble though it may be, against the absurd letter of Dr. Parker's which appeared in the *Times*. When Churchmen themselves, though no doubt many of them belong to the High-Church party, are wishing for disestablishment, does not this letter show a lamentable ignorance of the fact? And again, when he speaks of the State-Church as being "a religious institution, with political restrictions and safeguards," he forgets that these "safeguards" and "restrictions" are not effective, as they once were; and that men safe within the pale of the Established Church are doing their best to lead their parishioners to Rome.

Even if all clergymen were evangelical in their preaching and doctrine, we, as Dissenters and fellow Christians, claim the right of religious equality. Certainly the tone of the Church Congress struck me as being neither "good" nor "satisfactory." Are we, although equals in other respects, always to be treated with condescension *because* we are Dissenters?

A political Dissenter is a necessity of the times, and has been so for more than 200 years. When the State-Church ceases there will be no need for "political Dissenters," and they will then cease to exist. Hoping that time will soon come,

Believe me, Dear Sir,

To remain (until then),

A FEMININE POLITICAL DISSENTER.

Kenilworth, Oct. 29, 1877.

To the Editor of the Nonconformist.

SIR,—I was equally surprised with yourself to see the letter which Dr. Parker wrote to the *Times*, a copy of which you give in last week's *Nonconformist*, and as you have sufficiently dealt with

that in your able leader, I make no remarks whatever upon it. My object in writing to you is to show how very inconsistent some men can be, and that there must be hidden motives for such conduct which we cannot fathom. In a volume published by Dr. Parker some years ago on "Church Questions," he points out in a very clear and forcible manner the many evils which arise from the Established Church system of promoting Christianity among the people; and what is more—and that is what I wish to refer to particularly—he adds a postcript to the volume (and postcripts usually contain our latest and best thoughts), in which he gives a most excellent testimonial to the Liberation Society and its leaders, and such a testimonial as few ever have given it. A portion of it is as follows:—

The misapprehensions as to the principles and policy of the Liberation Society are serious and wide-spread, but, happily, every year is dispelling doubt and establishing faith. To assist in this good work I transcribe the "constitution" of the society, confident that it requires only to be read with candour, to excite a profounder and livelier sympathy than has yet been rendered, even by a section of Nonconformists themselves.

Here follows a statement of the "Constitution," and then the Doctor remarks:—

The Liberation Society has taken its bold stand at the threshold of the Senate, and watched with loving interest the changeful fortunes of religious liberty, and whenever unholy hands have threatened to do her violence, the society has uttered an awakening cry which has summoned loyal legions to her aid. Nonconformists can never fully estimate their obligations to this great society. It is of incalculable importance to have trained eyes, trained hands, trained hearts, perpetually engaged in the service of religious liberty, and such servants could not be had except through such on organisation.

I am, Sir, yours &c.,
South Creake, Norfolk. O. P. Q.

THE CONFERENCE AT WYCLIFFE CONGREGATIONAL CHURCH, LEICESTER.

To the Editor of the Nonconformist.

Sir,—As through some cause the brief summary of my paper read at this conference, which appeared in your columns last week, taken, I believe, from some local newspaper report, misrepresented in almost every particular what I did actually say, I think I must ask you for some opportunity to correct a few of the more important errors. 1. I had no unkind and supercilious remark about "namby-pamby year-books"; but I did speak of "the namby-pamby creed which still appears in the Church records and year-books issued by the Congregational Union of England and Wales." 2. I made no foolish reference to "musty trust-deeds now so happily buried in chests"; but I did refer to "the retired creeds buried—so far, happily enough—in some of our trust-deeds." 3. I did not say that "there were some signs sufficient to cause alarm of theological decay in the churches as in the early part of the eighteenth century." I said that I had heard this asserted by some of the more fearful of our friends, and expressed myself as far from sympathising with such a view, whilst I alluded to certain manifestations which might seem to support it. 4. It is misleading to say that I "complained of the dividing line which was built up in the eighteenth century." On the other hand, I said I should pass no rough censure upon the past, and accepted denominationalism as it was. But I did express a conviction, very deep, that sore suffering, morally, theologically, and even spiritually, fell upon the churches on both sides of the hard dividing line, and I gave some reasons for this conviction; and I further expressed my belief that, whatever might be God's will for the eighteenth century, anything like a repetition of the process of the eighteenth century—though it were even only the shadow of such a process—was not His will for this century. 5. "He believed that some of the separations of the past were now being the means to draw masses of men together again." This, as is evident, is unmeaning nonsense. But I think I recognise in such a sentence some broken reflection of the following words:—"I believe that along with increasing individual differences on all sides, partly in consequence of them, there is a growing attraction between masses of men, between even most separated denominations of Christians. And if the separation was of God, the drawing together is of Him too. His Spirit moves variously with the different ages."

Other mistakes, quite as real, but of secondary importance, I pass by; and, since my address was read, so that there can be no possible mistake about these corrections, I shall be exceedingly obliged if, in simple fairness to me, you will allow these explanations to appear in your next issue.

I am, yours truly,
T. GASQUOINE.
Rosneath, Oswestry, Oct. 29, 1877.

CLERICAL DOINGS AT NEWNHAM.

To the Editor of the Nonconformist.

My Dear Sir,—The enclosed, written by a distinguished solicitor of Newnham, appeared in the *Gloucester Journal* of last week, and speaks for itself, but it indicates very clearly what the "religious Dissenter" is to expect after fawning and cringing to the "political" priests of the Established Church.

Yours very truly,
D. GRIFFITHS, Pastor.

Littledean, Newnham, Gloucestershire,
Oct. 29, 1877.

Sir,—A person, young and unmarried, known as the Reverend T. J. Weight, and who, strange as it may seem, is the curate of the liberal and worthy vicar, the Rev. E. C. Brice (unfortunately laid aside by old age), has lately been employing a portion of his time in sending to young ladies and girls from the age of fifteen or sixteen years or upwards (whether to others I do not know, but I have not heard of any) printed cards, of which the following is a copy, save that I have, for the purpose of calling particular attention to it, altered the paragraph numbered 6 from Roman characters, in which it was printed, into italics:—

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. I , being a communicant of the Church of England, do hereby solemnly declare that I will, by God's help, observe the following rules to the best of my ability:—

"Rules of Life.—1. To say private prayers regularly kneeling at least every morning and evening. 2. To receive the Holy Communion regularly on the Sunday in every month unless reasonably hindered, when I will give notice to the pastor of the parish at least some time the day before. 3. To attend the Church service on Sundays and week-days as often as possible. To kneel during prayer (unless suffering from infirmity), and to join heartily in the responses and singing. 4. To be reverent and to promote reverence in others in the public worship of God. 5. To give alms regularly according to the means which God has bestowed upon me. 6. *Not to attend any place of worship in England which does not belong to the Church of England.* 7. To try to promote the glory of God and the well-being of my fellow creatures according to my ability, means, time, and opportunities.

"Name
Witness
Date

"S. Peters, Newnham-on-Severn."

In one instance the reverend gentleman called upon a young lady, aged about sixteen years (many of whose nearest friends are Nonconformists), and, in the absence of the parents, endeavoured to get her to sign this precious document, but without success. From proceedings such as these (regard being had to the framing and contents of the cards), most persons will be opinion that there is but one step to auricular confession, and it therefore behoves the Church people residing where such things are done to be on their guard, or they may wake up some fine morning to find that their daughters have *solemnly declared and promised, in the name of the Father, and of the Son, and of the Holy Ghost*, that they will "confess," and, in so doing, reveal to the "confessor" all the details of the domestic and private life of their parents' household as far as they are known to them. Much might be added to the above, but for the present, at any rate, I forbear.

Yours obediently,
Tom Goold.

Newnham, Oct. 26, 1877.

DRUNKENNESS IN SHEFFIELD AND BARROW-IN-FURNESS.

To the Editor of the Nonconformist.

Sir,—The last of the English towns brought specially before the notice of the Committee of the House of Lords on Intemperance, I propose now to notice are Sheffield and Barrow. In the character of their chief industry they are allied, but in other respects there is a very great difference between the old Yorkshire town and the new capital of the Furness district. In few towns has the number of apprehensions for drunkenness fluctuated so much as in Sheffield, but it may be generally said to have increased with the increased wages of workmen, and last year the total number apprehended for drunkenness was 1,237, out of which number the percentage of females was 24·3—a percentage considerably increased in recent times. There is put in in regard to Sheffield a table of the apprehensions on each day of the week all through the year, from which it appears that Saturdays, Mondays, and Tuesdays are the days of the greatest apprehensions, but there is in the summer months a slight variation from this order, which, however, holds good, on the average, throughout the year, both with regard to males and females. The prominent facts brought out with regard to Sheffield are stated by the chief constable, and the small proportion of apprehensions for drunkenness in comparison with other towns may be accounted for by the statement that the "quiet drunkard" is not interfered with in Sheffield—"if a man is tipsy, and goes quietly away, it is not" the practice of the police to interfere with him. Coming to the question of female drunkenness the official explanation of the increase is that it is partly due to the association of women with men in factories and warehouses, and to their adopting men's practices in getting drunk. In Sheffield there are about 1,500 public-houses and beerhouses, and the chief constable is of opinion that if the number was reduced one-half there would be an improvement in the sobriety of the place; but this is given with the remark that drunkenness in Sheffield is decreasing—that is, bearing in mind the increase in the population.

Turning now to the busy and populous of Barrow, we have a much greater mass of facts, from which it appears that one of the chief evils of Barrow is the large amount of liquor sold illegally. In Barrow there are 47 public-houses and 42 beerhouses licensed to sell "on," as well as 45 beerhouses licensed to sell "off," and 11 grocers' licences. Mr. Schneider, J.P., who gives the figures, graphically adds in regard to the beerhouses with "off" licences, "These things are the curse of Barrow." In 1870, the convictions for drunkenness were 123 men and 6 women, and after passing the maximum number it had increased in 1876 to 318 men and 33 women, the number varying with the increase or decrease of wages. Mr. Schneider believes that the "off" licences are "the worst style of house that is licensed in England; it is *impossible to have anything* [else] *so bad*," and that had the magistrates had discretionary powers the whole of the 45 would have been refused, with very few exceptions. Although the magistrates have tried to put down illicit drinking, and have had in four years 183 summonses for that offence, yet the superintendent states that complaints are more numerous now than ever. Both beer and spirits are consumed in the numerous houses in which illicit sale is carried on. The attraction is that they are "open at all hours; people can drink there all night, and then go out in the morning; they can sleep off their drink in the house, and are not liable to any chance of the police catching them." It is the opinion of the magistrates that a large proportion of the drunkenness in Barrow is due to houses other than public-houses and beerhouses in the ordinary acceptation of the term. At Barrow there is a clause in a special Act—that of the local corporation—which prohibits the keeping of public dancing or music-rooms without licences, whether licensed for the sale of drink or not. When, last year, wages began to fall, the publicans began to have music and dancing, and the attention of the magistrates was directed to the matter. Intimation was given that a licence was necessary, and twenty-two persons applied for licenses, three only being granted, and those only to places not licensed for the sale of drink. The result of this is stated as reducing the amount of drunkenness. "The dancing public were satisfied that they had there respectable places to which they could go for music and dancing, although they had it without drink." Mr. Schneider's opinion is that this separation between drinking and music and singing should be carried out generally throughout the country. It has been good for Barrow, he believes that it is needed in large towns, and as much in the country, and he would like that the principal provisions of the private Act should be made general throughout the country.

The published evidence includes that of magistrates and officials of other towns—such as Newcastle-on-Tyne, Salford, Chester, Preston, Norwich, Portsmouth, Devonport, and Bristol. In some of these towns there are peculiarities, but as a rule, the general features of the evidence in regard to these places is that there is a growth of drunkenness; in some instances there are a larger number of alehouse or beerhouse licences, but in almost every case there is an enlargement of the number of licences for sale for "off" consumption. There is a general concurrence of opinion that the amount of drunkenness rises and falls with the rise and fall of wages; and there is a unanimous chorus of complaint against the want of option on the part of magistrates to refuse the application for "off" licences. Generally it may be said that there is discontent with the licensing system as it is, but there is not unanimity in the suggestions for its amendment, whilst there is a tolerably general approval of the principle of the Act passed at the instance of Mr. Bruce.

Gathering up the scattered threads, it may be broadly asserted that the increasing drunkenness in periods of increased prosperity is far from satisfactory, and the more so as it is apparent that it cannot just at present be greatly affected by legislation. The need is the greater, therefore, for the inculcation of the principles of true temperance, for without this, if legislation were to dam up the source from which the public appetite was supplied, it would burst out with increased force. The temperance propaganda of the last thirty years has not

failed—it has not only impressed millions, but it has made its mark on legislation, and it will again. In what form that future legislation will be it is impossible to say, but all the facts and all the statistics which have been brought to light by the labours of the Lords' Committee, point in one direction inevitably. That direction is patent; the preliminary to all attempts to deal with the liquor traffic is that the issue of additional licences of all descriptions should be suspended until the whole of the laws affecting the granting and the exercise of those licences should be put on a more satisfactory footing. To that conclusion the experience of town and country points: for whilst earnest reformers are each propounding their favourite measures of reform for the licensing system, that which is so generally condemned not only exists unchecked but increases. The policy, therefore, of all reformers should be—first, to stop as speedily as possible that increase, and to continue the work of indoctrinating the public with temperance teaching pending the evolution of greater unanimity of opinion as to the most satisfactory mode of dealing with the drink traffic.

I am, &c.,
J. W. S.

CORPORATION REFORM.

To the Editor of the Nonconformist.

SIR,—It is pretty evident to all who take an interest in civic matters, that the Court of Aldermen of the Corporation of London by the rejection of Sir John Bennett after he has been thrice elected by the citizens of the Ward of Cheap, and their appointment of the twice-rejected Breffit in his place, have defied public opinion, and have declared to the world, so that he who runs may read, that the Corporation of the City of London imperiously requires reform. Such has been the opinion held by most thinking men these many years, but the recent action of the Court has recalled public attention to the matter.

I am not about to deny the right of the Aldermen to act as they have done. About that there can be no dispute. They have rejected a man whom they have disliked, before, and they may do so again. They have as much right to insult their fellow-citizens by the rejection of a too popular candidate as they have to make themselves ridiculous, as they invariably do whenever they make a speech in Parliament or on a public platform. This is a free country—every man has a perfect right to make a fool of himself; and after all, Aldermen are but men! After the second contest the best friends of the Court hoped they would have availed themselves of the opportunity offered, and have beaten a retreat from a position which, if strictly legal in the narrow acceptation of that term, was as utterly indefensible on the ground of public policy as any act of usurpation ever attempted by a Stuart or a Guelph. The second rejection showed the Aldermen were resolved to be consistent. The third rejection was inevitable after the second; and now, I presume, that the matter is one not between the Court of Aldermen and Sir John Bennett, but between the few little men with big purses, who have, by means more or less questionable, got themselves elected as Aldermen, and the nation at large.

I admire the pluck with which the battle was fought by Sir John. I rejoice in his victory. For long will be remembered his gallant fight on behalf of his fellow-citizens. It may be that there are many Corporation reformers who might not have elected the impulsive Sir John as their leader in such a fight, but the Court of Alderman have made him a power in the land. He is bound to continue the contest, and will be a thorn in their sides for many years to come. I pity the Corporation. They are bound to be ignominiously beaten. And I pity poor old Mr. Breffit, whom they have dragged forth from congenial obscurity into notoriety. Till the recent election no one had ever heard his name beyond the sound of Bow Bells, no one had a word to say against him, but wherever he makes his appearance in the street, or in City feeds, or in public life, there will be pointed at him the finger of scorn. "This is the man," it will be proclaimed, "who has the meanness to become an Alderman after he had been twice rejected by the ward! This is the sham alderman imposed upon the ward in violation of all moral right and public decency!" In time, if his life be spared, he will be Lord Mayor of London, and the Recorder at Westminster Hall will have the audacity to tell the judges that Mr. Breffit was the choice of the citizens. As an Alderman, Mr. Breffit has, already had to assist at the administration of justice. I submit he is disqualified for such a position. Sir Hudibras was able by force of logic to prove an alderman's a goose, but we owe it to Mr. Breffit that there is a lower depth still into which a man may sink, and be an alderman all the same. A day or two after Sedan had been fought, and the humbled Emperor of France was on his way to his German place of detention, I was standing in the Chancellerie of the French Embassy at Brussels, and I remember well how it grated on my feelings to read on the wall, from which there had not been time to tear down, a proclamation, commencing, "Louis Napoleon, by the grace of God and the will of the French people, Emperor of France." Lord Mayor Breffit will, in a similar way, jar upon the public who know that he was no more the choice of his fellow citizens than the Man in the Moon.

But the time has come to have done with personalities, and to fight out the question of Corporation Reform to the bitter end. It is not a question to be discussed solely with reference to the Ward of Cheap. It concerns more than the limited public that lives and moves and has its being between what was once known as Aldgate Pump and Temple Bar. There are four millions of us who have a direct interest in civic good government, and who feel that the funds of the Corporation ought not to be wasted in guzzlings at Guildhall or Mansion House, and in voting after the manner of the court testimonials to one another. I have heard it said that the Court of Aldermen enjoys a good deal of patronage, and has large funds at its disposal, and that is the reason of the opposition to Sir John. I can quite believe it, for I am sure, as regards personal character, Sir John is as good as any other alderman, including even the present Lord Mayor. But not alone London, but all England, is interested in this matter. With its enormous income, the Corporation of London entertains on the grandest scale, and it is a humiliating fact that the men who are thus elevated before the world, as the representatives of the old Corporation of London—a corporation which has such a grand historic past—are many of them unable to speak the Queen's English properly; have never mixed in good society in their lives; are merely men who have made a little money by shop-keeping; and who, out of personal vanity, aspire to the performance of public duties which they are utterly incompetent properly discharge. I have known many Lord Mayors, and I have rarely known one who was not ridiculous. I have been to many a city feast, and I have never left it without being ashamed of the extravagant waste displayed and of the frothy compliments bandied about between one ungrammatical and stuttering alderman and another. I have never seen distinguished guests received in the City, or have heard of the Lord Mayor visiting Paris, or the chief towns of the land, without a shudder.

London is to my mind the grandest city in the world. It is the residence of a Court. It is the seat of Imperial legislation. Its stately vessels are met with on every sea. Its merchant princes have their agents in every land. All that is illustrious in rank or talent in character finds in London a fitting sphere. And its Corporation should be one into which men would feel it an honour to be admitted; and its Lord Mayor should be a man of as much mark as the Prime Minister himself. In the present state of affairs, where the election is in the hands of a handful of men, it is impossible to hope for well-qualified aldermen. But in the present state of public opinion the grotesque parody of a Lord Mayor and Corporation cannot surely exist much longer. All other corporations have been reformed, and sooner or later, London must submit to the inevitable law. I thank the Court of Aldermen for teaching us anew the necessity of Corporation reform. Let them continue as they have begun, and in a little while the whole rotten edifice will tumble about their ears.

A LONDONER.

CONGREGATIONALISM IN IRELAND.

To the Editor of the Nonconformist.

SIR,—Will you kindly insert these few lines on behalf of Ireland and of the Irish Evangelical Society? Last year by some manipulation or misunderstanding Ireland was overlooked, in part, by several of our churches in the October collections. It has become the fashion with one or two of our over-sentimental men, on the one hand, and of over-practical men on the other, to state, not to prove, that Congregationalism is not adapted to Ireland. What then becomes of what are called the "stock" arguments in favour of Independency, as a system of Divine origin, and thus adapted to meet the wants and woes of mankind in every clime and age? That there are peculiarities in Irish social and ecclesiastic life I readily admit; but Irish questions cannot be thoroughly mastered except by men who have resided more or less in the Emerald Isle, and have studied for a time the—shall I say—idiosyncrasies of our brethren in their ever fair home across the Channel. I am not a Congregationalist *à l'outrance;* but what has made me an Independent in an English village, town, or city, would keep me a Congregationalist in most of, if not all, the districts in Ireland where Independency is established or ought to exist. Your space this week will not allow of a longer letter than the one I forward; but may I ask our ministers and deacons to remember at this juncture the claims of the Sister Isle? and by liberal collections I trust the debt of the Irish Evangelical Society will be removed, and a balance placed in the hands of the kind and zealous treasurer, Mr. Scrutton, who, I am in honour bound to say, is not aware that I am advocating the cause of this society, in which he takes so deep an interest. Next week, by your permission, I will write at greater length. Let us not, however, even for one moment, overlook or undervalue the claims of our brethren in Ireland, who really need our sympathy and assistance.

Very faithfully yours,
AMICUS USQUE AD ARAS.

Kensington, Oct. 29, 1877.

CONGREGATIONAL UNION.—THE VISIT TO LUTTERWORTH.

To the Editor of the Noncon ormist.

Dear Sir,—Will you kindly allow me to correct a slight mistake which appears in your issue of October 24, in reference to the visit of the members of the Congregational Union to Lutterworth. It is there stated, "The party were entertained at dinner by the minister of the Congregational Chapel." The dinner provided at the Denbigh Hotel was not given by myself, but by the members of my congregation, who kindly undertook the pleasing duty, and made the arrangements which contributed to the gratification of our visitors. I shall be glad if you will permit me this correction and opportunity of giving the honour where it is due.

Yours very faithfully,
M. F. WILKINSON, Minister.

Lutterworth, October 29, 1877.

CRIME AND DRUNKENNESS.—A terrible story is told by the Rev. Father Nugent, the Roman Catholic chaplain of the Borough Gaol, Liverpool, in his annual report submitted at the gaol session on Thursday. He says that drink and prostitution fill the female side of the prison. Of the 4,571 Roman Catholic women sent to gaol during the year, 2,860 were committed for drunken or disorderly conduct. "Drink," he adds, "is making terrible havoc upon the female portion of this town, not only demoralising the young and leading them step by step into crime and the lowest depths of vice, but destroying the sacred character of family life, and changing wives and mothers into brutal savages. The poker, the knife, the bottle, and the glass, have become the ordinary weapons of attack and defence under its uncontrollable influence, and producing the most fatal consequences. Not a week passes without some one being brought to the prison whom drink has maddened and robbed of all female decency; whose language and actions are so horrible that they seem no longer rational beings, but fiends. Among the constant frequenters of this prison are a number of women who have lost all self-control, as well as decency; who have been committed again and again without any deterrent or reformatory effect; nothing but cumulative and long sentences will ever do such any good. If they are hopeless, still society ought to be protected from their demoralising influence, and the young taught that they cannot adopt a vicious life with impunity."

CONSUMPTION AND SCROFULOUS AFFECTIONS MOST SUCCESSFULLY TREATED WITH DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—Dr. Hardwicke, Coroner for Central Middlesex, writes:—"I have great pleasure in adding my testimony to the already well-recognised virtues of Dr. de Jongh's Light-Brown Cod Liver Oil, having prescribed it many years, and being satisfied that it is a pure Oil, very palatable, and more easily digested than the Pale Oils. It possesses medicinal properties which also render it more efficacious than other kinds of fatty Oils. In the class of tubercular diseases, including Consumption, so prevalent in our great centres of population, the use of Dr. de Jongh's Light-Brown Cod Liver Oil is attended with manifold advantages; and I know of no therapeutic agent which, in connection with judicious sanitary measures, is better calculated to stay the ravages of those great consuming plagues of the British Islands. The Iodine, Bromine, and Phosphorus in Dr. de Jongh's Light-Brown Oil are undoubtedly efficacious, and being naturally combined with the most easily assimilated fatty substances, make it act both as food and medicine for many invalids who take it periodically with great benefit to health." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Epitome of News.

The Queen gave a ball on Friday evening to the servants, tenants, and gillies of the Balmoral and Abergeldie estates. Her Majesty and Princess Beatrice, and the Princesses Louise, Victoria, and Maud of Wales were present part of the time. The Duke of Richmond and Gordon dined with the Queen on Saturday.

The Queen and Princess Beatrice went to the parish church of Crathie on Sunday. The Rev. Pearson McAdam. minister of Polmont, officiated. The Princess of Wales and the Princesses Louise Victoria and Maud lunched with the Queen.

On Monday night Hallowe'en was celebrated at Balmoral with the customary ceremonies, Her Majesty enjoying the proceedings as thoroughly as anyone present.

The Queen and Princess Beatrice are expected to leave Balmoral about the 22nd of November for the south.

The Prince of Wales arrived at Marlborough House on Saturday from the Duke of Grafton's Suffolk seat, where he had enjoyed two days' sport. He has since been shooting at Windsor.

It is reported from Abergeldie that Miss Knollys has had a relapse, and that the journey of the Princess of Wales and her daughters, which was to have been made yesterday, has been postponed in consequence. A valet in the service of the Prince of Wales has died of typhoid fever at Abergeldie since the arrival of their royal highnesses on Deeside.

The Duke and Duchess of Edinburgh arrived at Malta in the Sultan on Saturday morning, the Osborne conveying the royal children and suite.

It is reported that the Marquis of Lorne is to be raised to the peerage, and will shortly vacate his seat for Argyllshire.

M. Pietri writes to the *Times* to contradict the report that the Empress Eugénie has taken Steephill Castle, Ventnor, for the winter, in consequence of Prince Louis Napoleon having been recommended by a physician to spend the approaching winter in a southern climate. M. Pietri says that the Prince is in strong and robust health, and no physician has been consulted about him.

Lord Beaconsfield is on a visit to the Marquis of Abergavenny, at Eridge Castle, near Lewes.

Parliament has been formally prorogued to Dec. 19.

The whole of the Cabinet Ministers, with the exception of Lord Beaconsfield, have accepted the invitation of the Lord Mayor and Sheriffs to the Guildhall Banquet on Nov. 9. The answer of the Prime Minister is daily expected.

The post of Lord Justice of Appeal, vacant by the resignation of Lord Justice Amphlett, has been offered to, and accepted by, the Hon. Alfred Henry Thesiger, Q C, to the great astonishment of the profession. Such an appointment is considered ominous and unprecedented.

It is authoritatively announced that Alice Rhodes has received a free pardon, and that the sentence on the other three Penge convicts has been commuted to penal servitude for life.

On Saturday, when Mr. Alderman Finnis took his seat in the Mansion House Police-court, he was informed that there was neither charge nor summons for hearing, and that, in accordance with the usual practice, he would be entitled, as would each of the officers, to a pair of white kid gloves.

Mr. Breffit, who was several times rejected by the Ward of Cheap in opposition to Sir John Bennett, and was last week chosen alderman for the ward at a special meeting of the Court of Aldermen, has written to Sir John Bennett offering to renew Sir John's appointment as deputy of the Ward of Cheap. Sir John replied that he would neither be consulting his personal dignity nor the rights of the electors if he stooped to recognise, much less take office under, one who sits solely as the nominee of the Court of Aldermen and in the defiance of the decisively-expressed will of the ward.

Mr. Plimsoll, M.P., had a narrow escape last Wednesday. He was riding in the carriage of Mr. Newton, of Thorncliffe, whom he had been visiting, when the carriage came into collision with a cart. The hon. gentleman and the coachman were thrown against the splash board, and the horse began to plunge. Mr. Plimsoll jumped out of the carriage, and fortunately escaped injury.

An inquest was held on Saturday at Leicester concerning the death of Mr. Sidney Ellis, aged twenty-six, son of Mr. Ellis, chairman of the Midland Railway Company, who on Friday was found insensible in the laboratory at the back of his father's house, and died shortly afterwards. He had been experimenting with hydrocyanic acid, and it was the opinion of the medical men who were called that Mr. Ellis, who was short-sighted, had stooped over the acid (the most fatal of all poisons), and, inhaling the vapour, was struck down almost instantly. It was stated that probably the deceased was not fully aware of the potency of the drug, and also that masks were generally worn when it was being used. The jury returned the verdict—"Died from the accidental inhalation of hydrocyanic acid vapour."

Expense is given as the Government's ground of objection to the earlier opening of Kew Gardens. A letter on the subject was read on Saturday evening at the annual dinner of the Richmond Cricket Club from the First Commissioner of Works, stating that on Bank Holidays some arrangements might be made to meet the views of the public, but to make the alteration general would involve too much expense.

Mr. F. H. O'Donnell, M.P., delivered a lecture in Liverpool on Sunday to a large audience on "Ireland: the Civiliser of Europe." The hon. member strongly condemned the Government for keeping "political prisoners" in confinement, and urged his hearers to be "obstructive" until perfect educational liberty had been guaranteed to the Irish people.

After a strike extending over eight weeks, the operative cotton-spinners of Bolton and its district resumed work on Monday, at the reduction which was the original cause of difference, subject to a revision of the standard lists of prices. In wages alone the operatives have lost during the eight weeks the strike has lasted a sum of not less than 80,000*l.*, while the tax upon their Central and Local Associations has entailed an additional burden of 20,000*l.*, bringing the total loss up to 100,000*l.*

Mr. Durham, A.R.A., the sculptor, died on Saturday at his residence, 21, Devonshire-street, Portland-place, in his fifty-ninth year. Mr. Durham's Memorial of the 1851 Exhibition in the Horticultural Gardens, Kensington, is the greatest of his outdoor works. His best classical group was among the Royal Academy works of 1875, and was entitled "Leander and the Syren."

The Dean of Westminster on Saturday evening delivered an address to the students of University College, Bristol, on the education of after-life. He first referred the teachers to the advantages which must accrue to any community from being brought into association with superior intelligence. Bidding the students remember the advantages and the disadvantages which an education in after-life involved, and giving them a general encouragement and a general warning, he pointed out that there were at least two departments of human knowledge open to those who wished to instruct themselves—science and literature.

The revision of the Parliamentary register at Birmingham, which was concluded after several weeks' proceedings on Tuesday last, has resulted in a substantial gain for the Liberals. Out of 5,603 new Liberal claims 4,286 have been sustained, and out of a total of 5 972 Conservative objections (there were no new Conservative claims) only 2,636 have been allowed, the net result being an addition of some 1,650 Liberal votes to the register.

Ashford elected its first school board on Friday, returning thereto three Churchmen, two Nonconformists, and two independent candidates. The electors were very impartial in their rejection of candidates—one Churchman and one Nonconformist being unsuccessful.

Great interest is excited at Plymouth by the municipal elections. For many years the Liberals were largely in the majority, then followed four years of Conservative ascendency, the chairman of the Conservative Association being thrice mayor. Six aldermen have now to be elected, and the Liberals have only to gain one seat to be able to control the aldermanic elections.

The Hon. George C. Brodrick was, at Wednesday's meeting of the School Board for London, presided over by Sir Charles Reed, unanimously elected one of the representatives for Westminster, in place of the late Mr. Danby Seymour. Sir Charles Reed announced that over 500*l.* had been collected by the children of the schools in half-pennies and pennies, with the greatest goodwill, for the Indian Famine Relief Fund.

An inquest was held at Bath on Monday on the body of the Rev. Cornelius Cowley, Baptist minister, of London, who was found dead in his chair in his bedroom on Saturday morning. He went to Bath to preach on two Sundays at Providence Chapel. The verdict was "Death from natural causes."

Mr. Gladstone still remains in the neighbourhood of Dublin, visiting about. On Monday, at the Bray railway-station, a Roman Catholic priest took occasion to explain to the right hon. gentleman the objection entertained by his co-religionists to the University Bill of the late Government. Mr. Gladstone stated that his desire had always been to see Trinity College a national University.

The Right Hon. W. P. Baxter, M.P., addressed his constituents on Monday night at Arbroath, and expressed himself in favour of the equalisation of the county and burgh franchise, and opposed to any patched alliance between the Liberals and the Irish Ultramontanes. Referring to the Russo-Turkish war, he said he believed it would result in the freedom of Bulgaria between the Danube and the Balkans.

At a meeting of the "two hundred" convened by the Southwark Liberal Association last evening, the question of nominating two candidates to contest the borough at the next general election was discussed, and eventually adjourned for one month.

The Mansion House Indian Famine Relief Fund now amounts to 431,000*l.*, of which 405,000*l.* has been transmitted to Madras.

Very little progress has been made since Monday in the recovery of the bodies from the High Blantyre Colliery. The workings have been found to be much more full of afterdamp than was anticipated, and the task of exploring the mine, without running the risk of another casualty, will be tedious and protracted. In addition to firedamp it has been found that there has been a serious accumulation of water in some of the workings. About seventy bodies have been recovered, and there are still more than a hundred in the mine. The number of those who have perished may be set down at 208, representing almost the total annihilation of the male population of the village of Stonefield. Her Majesty has sent a hundred guineas to the Relief Fund, and at a meeting of the committee on Monday it was announced that there were already 1,500*l.* available for distribution.

Miscellaneous.

Mr. John Neve, of Tuddenham.—We regret to record the decease, from apoplexy, of this venerable gentleman, whose name will be familiar to many of our readers. His death, which was very sudden, took place at Ipswich on Monday week in his seventy-eighth year. Mr. Neve (says the *Suffolk Chronicle*) might be considered as one of the few remaining of the old stock who wore the mantle of their Puritan forefathers. A good honest heart gave vitality to strong convictions; and, of course, he had little sympathy with priestly priggishness on the one hand, and perhaps on the other lacked sympathy with modern theology. For more than fifty years Mr. Neve resided at Tuddenham, on the borders of this town, having left his farm in 1876. He was for many years a member of the Woodbridge Board of Guardians, and for a long period the acting vice-chairman. Up to the time of his death he was chairman of the School Board of the united district of Tuddenham St. Martin. For more than half-a-century he had been a prominent member of the Baptist church at Stoke, Ipswich, and was well known and highly-respected amongst the Dissenters in the county.

The Howard Association.—A meeting of the Committee of the Howard Association was held on Monday afternoon at their offices, Bishopsgate Without, under the presidency of Mr. Francis Peek (of the London School Board). There were also present Mr. Lightly Simpson (ex-chairman of the Great Eastern Railway), Mr. Samuel Gurney, Mr. J. Henderson (Her Majesty's Inspector of Factories). Mr. E. Sturge (honorary secretary Anti-Slavery Society), Mr. Stafford Allen, Mr. J. Groom, Mr. H. G Chalkley, Mr. Charles Smith, and Mr. W. Tallack, secretary. Amongst various subjects of discussion the Penge case was considered, and the following resolution was unanimously adopted, on the motion of Mr Henderson, seconded by Mr. E. Sturge:—"That the committee of the Howard Association desire to place on record their sense of the wise and very careful manner in which the Right Hon. R. A. Cross, as Home Secretary, has decided to recommend the extension of the royal prerogative of mercy to the four Penge convicts recently sentenced to death. But, at the same time, the committee are very decidedly of opinion that this case affords a fresh and striking example of the evils of the capital penalty, and of the great danger and responsibility which attend its enforcement; and that it further shows the necessity for the establishment of a court of appeal for a solemn and regular decision in all similar instances, irrespective of the presence or absence of promptings by casual public agitation."—Another question which claimed the attention of the committee was that of the importance of more cumulation of sentences in the case of inveterate misdemeanants as a needful measure both of mercy and deterrence. As an illustration of the pressing necessity for such an improvement, Mr. Tallack informed the committee that when he visited York Castle Gaol, three weeks ago, there was in the prison a woman who was undergoing her one hundredth and fiftieth term of useless, or worse than useless, short imprisonment.—The committee were also of opinion that severer sentences should be passed on persons committing crimes of violence, as compared with offences against property.

Cleopatra's Needle.—The British Vice-Consul at Ferrol has taken charge of the ship Cleopatra, having the obelisk on board. It is understood that the Cleopatra will remain in Ferrol over the winter, whilst the question of salvage is determined in the Admiralty Court, the owners of the Fitzmaurice having refused Mr. Dixon's offers. Mr. John Burns, of Castle Wemyss, suggests that national property should be under national care, and that now Cleopatra's Needle has been marvellously rescued from destruction, the Admiralty should take in hand its safe conduct to this country. Captain Evans, of the screw-steamer Fitzmaurice, in a letter to the owners (Messrs. Burrel and Son, Glasgow), dated Ferrol, October 18, describes the rescue of the obelisk. The Fitzmaurice, it may be mentioned, was bound from Middlesbrough to Valencia with a cargo of pig iron. Captain Evans says:—"I left Middlesbrough on the 9th inst., and encountered heavy head winds till the 14th. It then blew a terrible gale, and I had to lay to until 9 a.m. on Monday; put the vessel on her course again, the wind blowing from the south-west. The first part of Sunday night it had been south-west, with a fearful sea. About 5 p.m. on Monday, away on the lee-beam, I saw what appeared to be the bottom of a ship. I put the helm of the Fitzmaurice hard up and bore down upon it. Just at dusk I found that it was Cleopatra's Needle. There was then too much sea on to board it, and I waited with great difficulty on account of the rough weather till daylight on Tuesday morning. Then we boarded the obelisk ship, and got it perfectly fastened by noon, slipping two 9in. hawsers aboard of her. When we had towed away for about two hours both ropes parted, from the strain put upon them by the

heavy sea. Again launched a boat and screwed the hawsers, and had to tow very slow on account of the heavy sea. Next morning it blew a heavy gale from the south-east and both ropes parted again. Put out the boat, and with great difficulty fastened them again, and managed to get into this port (Ferrol) at 9.30 p.m." Captain Evans adds that, from the way in which the ballasting of the obelisk ship had been done, it appeared to be the work of soldiers and not of sailors.

THE LATE MR. JOHN COOKE, OF BRADFORD.—On Wednesday, October 17, the late Mr. John Cooke, of Bradford, was interred at Undercliffe Cemetery, in the presence of a large number of friends and gentlemen representing various churches and societies. The Rev. R. P. Macmaster conducted the funeral, assisted by the Rev. T. G. Rooke, B.A., President of Rawdon College. Mr. Macmaster, in the course of his address, adverted to the character, reputation, and active labours of the deceased, who had been at Bradford for thirty-seven years, and during a great part of that time had in public and private exercised a great influence for good, and was known as a devoted and benevolent Christian gentleman. Mr. Cooke (he said) was a man of firm principle. He did not act from blind impulse, but from intelligent conviction; and, consequently, when he took a stand he was generally able to defend it, and ready to serve it or suffer for it. The fact that he was a Christian did not hinder him from asserting his rights as a citizen. He made no secret of his political creed as an out-and-out Liberal, or of his ecclesiastical polity as a sturdy Nonconformist, or of his denominational preferences as a Baptist, while at the same time he was ready to give the right hand of Christian fellowship to the friends of Christ of every name. The speaker referred to Mr. Cooke's philanthropy and hospitality, and his readiness to help with his time, counsel, and means every good cause, and his neighbours in distress. As a member of the committee of Rawdon College his services were invaluable, and he heartily supported the various institutions connected with his denomination, and others outside of it. He suffered much and long in his last illness, but he (Mr. Macmaster) had seen him in his last moment, how his face shone, and how his spirit seemed to live in the precincts of heaven, and how to the last his faith was unclouded, and his interest in others unabated. On the following Sunday Mr. Macmaster preached a sermon in Hallfield Chapel, Bradford, in connection with the death of Mr. Cooke. The preacher chose for his text Matt. xxv. 23, and spoke of the deceased in his more immediate connection with the Church. They gladly recognised his intense attachment to God's house, his great delight in Gospel truths, his tender solicitude for souls, and his constant interest in the Church.

THE LATE SIR TITUS SALT'S WILL.—The will and codicils of the late Sir Titus Salt, Baronet, of Crow Nest, near Halifax, and of Saltaire, near Bradford, have been proved in the Wakefield District Registry. The will is dated Jan. 18, 1871, and there are two codicils—one dated Jan. 4, 1873, and the other July 28, 1876. The personal estate is sworn under 400,000*l.* An endowment of 30,000*l.* is provided for the benefit of the sick and aged poor of Saltaire and the neighbourhood, and power is given to the testator's widow, Lady Salt, and his son, Mr. Titus Salt, to settle a scheme for its application. The almshouses and the dispensary at Saltaire, the mausoleum, the Saltaire Club and Institute, and the Sunday and day-schools are also given to Lady Salt and Mr. Titus. The furniture, plate, pictures, carriages, &c., at Crow Nest, and an immediate legacy of 2,000*l.*, are given to the testator's widow, also an annuity of 5,000*l.* and a life interest in the Crow Nest Estate. Several annuities are also given to relatives of the testator and legacies to domestic servants, varying according to duration of service. Legacies of 100,000*l.* each are given to the testator's sons, Sir William Henry Salt (the present baronet) and Mr. Herbert Salt, and a legacy of 80,000*l.* is settled upon each of the testater's three daughters. A further legacy of 100,000*l.* is bequeathed to trustees, to be invested in the purchase of real estate, which is to be settled so as to form a permanent provision for the baronetcy. Subject to the payment of the legacies and annuities, the whole of the personal estate is given to the testator's three sons, George, Edward, and Titus, who were engaged with him in the business carried on at Saltaire at the time of his death. The estate at Crow Nest (subject to the life interest of the testator's widow), the mills, cottages, and works at Saltaire, and all other real estate, are devised to the testator's four sons and his son-in-law, Mr. Henry Wright, in trust (after making provision for payment of any legacies or annuities which may not be provided for out of the personal estate) for his residuary legateees, Messrs. George, Edward, and Titus Salt, equally as tenants in common. The will contains numerous clauses for facilitating the carrying out of its provisions; and Messrs. George, Edward, and Titus Salt are appointed executors, by whom the will and codicils have been proved.—*Bradford Observer.*

THE TRIALS AT THE CENTRAL CRIMINAL COURT.—The case of the "Blackheath highwaymen" came before the Common Serjeant at the Central Criminal Court on Monday. Two youths named Dinham and Hyslop, described as journeymen bakers, were tried on a charge of robbing Mr. Hodgson, assistant solicitor to the Treasury, on Blackheath in May last. It was proved that the two prisoners, who lived at Portsmouth, came up to London last May, and were lodging at Greenwich about the time the robbery was committed; and that they had been found dealing with two bank-notes which were stolen from Mr. Hodgson. They were arrested at Portsmouth in July, and in the possession of Dinham there was found a revolver and a book called "Claude Duval, or the Dashing Highwayman." The jury found both prisoners "Guilty," but strongly recommended them to mercy on account of their youth. The Common Serjeant sentenced each of them to seven years' penal servitude.—On Friday Messrs. Baxter Langley, William Swindlehurst, and Edward Saffery, who had been found guilty on the previous day of conspiring to defraud the Artisans' Dwelling Company were brought up to receive sentence. Mr. Baxter Langley said that, however great may have been the indiscretion into which he had been betrayed, he had not to reproach himself with any act that was inconsistent with the professions of honesty and integrity by which he had so zealously and constantly abided. He denied that either conspiracy or fraud had ever entered into his mind. He was surprised when he found that by receiving a gift from a man who had made a profit out of a transaction he would be liable to criminal proceedings. In the present shattered state of his health even a lenient sentence would be a great punishment, because the effect of the proceedings taken against him would be ruin and destruction should he live to come out of prison, which he doubted. Swindlehurst alluded to the spotless character he had formerly enjoyed, his efforts on behalf of the working men, and his faithful services as manager to the company. Mr. Commissioner Kerr, in passing sentence, said the court had not overlooked the fact that this was the first case of its kind. The Attorney-General had prayed for judgment only on the conspiracy counts, and had therefore relieved him from passing a sentence of seven years' penal servitude on at least Langley and Swindlehurst, and avoiding the necessity of having the point of law raised argued in another court, where, he believed, it would have failed. The sentence on Langley and Swindlehurst was that they be imprisoned for eighteen months, and that Saffery be imprisoned for twelve months, with hard labour.—The trial of the detectives Clarke, Palmer, Meiklejohn, and Druscovich, and of Mr. Froggatt, solicitor, for conspiring to defeat the ends of justice, was commenced at the Central Criminal Court, on Wednesday, before Mr. Baron Pollock, and has been proceeding day by day. Kurr's evidence-in-chief has occupied much time, and on being brought to a close, he was cross-examined by Mr. Montagu Williams on behalf of Meiklejohn, his testimony throwing light on the character and proceeds of the various frauds, of the persons engaged in them, and the division of the spoil. The examination-in-chief of the convict Benson, in the case of the four detectives and Mr. Froggatt, solicitor, at the Central Criminal Court, was continued yesterday, and was not concluded when the court adjourned.

Gleanings.

"Silence in the court!" thundered a Kentucky judge the other morning: "a half-dozen men have been convicted already without the court's having been able to hear a word of the testimony!"

"And isn't there an old gardener somewhere about here, too, Mrs. Maloney? Pat Riley I think his name is." "Know him, is it, me leddy? And isn't he a relation of mine? Shure, he wonst wanted to marry me sister Kate!"

A close-fisted man invited a friend to dinner, and provided only two mutton chops. Upon removing the cover he said, "My friend, we have a Lenten entertainment; you see your dinner before you." Taking the two chops on his own plate, his friend replied, "Yes, but where is your dinner?"

A grocer being solicited to contribute to the building of a church, promptly subscribed his name to the paper in the following manner:—"John Jones (the only place in town where you can get eleven pounds of sugar for a dollar), twenty-five cents."—*American Paper.*

A Turkish paper has discovered that Mr. Gladstone is the son of a Bulgarian pig-dealer at Kustendje! His opposition to the Turks is caused by the fact that the request of the Sultan that he would put the finances of the Porte in order was afterwards withdrawn. His name means lust for gold.

The coloured people held a meeting recently, in Caldwell County, N.C., to pray for rain. One brother was called upon who prayed after this manner—"O Lord, us poor niggers is perishing dis year; an' ef you don't gib us rain we will perish next year, too. So, good Lord, gib us rain. Don't gib us one of dese slippery-slappies; but do, good Lord, gib us one ob dem gully-washers and trash-movers."—*American Paper.*

Is this a foreign country? asks an American paper. Russian leather is made in Connecticut. Bordeaux wine is manufactured in California. French lace is woven in New York, Italian marble is dug in Kentucky, Marseilles linen is produced in Massachusetts, English cassimere is made in New Hampshire, Parian art work comes from a shop in Boston, Spanish mackerel are caught on the New Jersey coast, and Havana cigars are rolled out by the million in Chicago.

THE MARVELS OF FEMALE FASHIONS.—One of the fashion journals states that, in order to vary coloured stockings, these alone being considered *à la mode*, the feet in some are made different from the leg; for instance, the foot may be rose-colour and grey, and the leg sky-blue; or the one may be yellow and brown, and the other silver-gray.

AN ANECDOTE OF THE POPE has gone the round of all the Italians papers. A photographer of Bologna, by dint of importunity, obtained the signal favour of the Pope sitting to him. After two unsuccessful attempts, His Holiness was waxing impatient; but the artist besought him to give him a third trial. The trial was allowed, and the result was a good likeness. A few days later the photographer reappeared before the Holy Father with the specimens of his skill; but the Pope was somewhat angry, and said, "You tried my patience too hard, but it will be the last time." Then he took one of the photographs and wrote under it—"L'ultimo mio ritratto, Pio IX." A French Ultramontane offered 20,000f. for the negative of the photo, but the artist would not part with it at any price.

A RUSSIAN ROMANCE.—An interesting marriage was celebrated the other day at Moscow, the bride being a lady of considerable beauty, boundless wealth, and aged twenty-two. The bridegroom was fourscore-and-six, and his profession was that of begging. The fact is, that the young lady's fortune could come to her only upon marriage. Her relatives had fixed upon a *parti* who was particularly obnoxious to her. Still she wanted her fortune, and accordingly she cast her thoughts upon an old beggar man to whom she had been generous for some years, and she undertook to pay him 300 roubles if he would marry her and straightway depart, never to see her any more. These conditions he cheerfully accepted, and the marriage took place, all the beggars of the town assembling to see the ceremony.—*Mayfair.*

LEGAL EXAMINATIONS.—The examinations for calls to the Bar have been, as is usual in this term, heavily attended. There are about eighty-five gentlemen "up," and from the scorching examination in common law that took place, it is probable that almost all of them will be "down" when the list comes out. The case of one young gentleman is peculiarly hard. He had been up for examination thrice before, but unfortunately could not retain his grasp of more than two subjects at the same time, always letting the third slip. The first time he passed in common law and equity, but was ploughed in real property. The second time he passed in real property and common law, but stumbled over equity. Again he went up, and this time he had mastered both equity and real property, but was floored at common law. Upon the board of examiners considering these circumstances, they thought it would be sufficient if this unlucky young gentleman were examined in the one subject he required, instead of going again through all three. But his fate still pursues him, for the examination in common law to which I have referred has, I believe, left him with as little hope as buoys up the rest of his *confrères.*—*Mayfair.*

SOMETHING LIKE A MONSTER.—The Sea Serpent's nose will no doubt be completely put out of joint by a monster supposed to be a pterodactyl-plesiosaurus, who has just made its appearance in the United States. The other day a "reliable boy" in the employ of Mr. Jabez Smith, of the American Bottom, seven miles south-east of Cahohia, in the State of Missouri, was sent by his father to drive home a brindled bull from a meadow. As the boy entered the field he saw emerging from the woods a horrible object. It had the head of a wolf, a neck twenty feet long, an enormous bill with immense fangs, and a mane of coarse red hair. It was snorting fiercely and cracking its jaws together with a snap as it moved, or rather writhed towards the bull upon short legs, with long claws, and trailing behind it a barbed tail twenty feet in length. On nearing the bull it swept round and round the animal in narrowing circles, at last making a pounce upon him. A fierce battle ensued, which lasted a considerable time. The monster curled its tail round a huge oak stump during the progress of the encounter, and roared and bellowed even more loudly than the bull. At first the monster seemed to have the best of the fight, but it had met with its match in the bull, and after receiving severe punishment, prudently unfolded a pair of huge wings, rose upwards in the air like a gigantic bat, and with a wild hoarse cry flew off in a south-westerly direction, towards the Mississippi, into which it dropped and disappeared. The bull lost one horn, one ear, and most of its hair. The scene of the battle has, according to the *St. Louis Republican*, since been visited by Professor Mellersei, president of the Cahohia Archæological and Zoological Society, who found it pervaded by a distinct "snaky smell," and on examination of the claw marks on the bull's back has no doubt that the monster belongs to the prehistoric period.

The third volume of Mr. Theodore Martin's "Life of the Prince Consort" will be published by Messrs. Smith, Elder, and Co. early in December. It will include the period of the Crimean War.

Mr. Edmund Ollier, the author of "Cassell's History of the War between France and Germany," is now engaged in writing a history of the Russo-Turkish War, which will shortly be published by Messrs. Cassell, Petter, and Galpin, in serial form, with illustrations.

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The Nonconformist.

WEDNESDAY, OCTOBER 31, 1877.

SUMMARY.

THE entire results of the French elections, with the exception of those in the colonies, are now known. In the second ballots on Sunday the Conservatives, or, as they ought to be called, the Destructives, gained the advantage, especially the Bonapartists, but in each case the Republican minorities were increased, and three seats were not again contested by the Liberals, because they dispute the previous returns. Out of 526 elections it now appears that the Republicans have secured at least 318, giving them a clear majority of 110 *before* the meeting of the Chamber of Deputies, when, there is little doubt, twenty or thirty of the successful official candidates will be unseated. Amid the diverse rumours which are current from day to day, it is clear that the De Broglie Cabinet will, at all events, remain to work the elections for the Councils-General on Sunday next; that the prefects are beginning to distrust the power of M. de Fourtou to shield them from the consequences of their daring violations of the law; and that the Senate will not sanction another sudden dissolution. The Orleanist party, small but influential, do not like the outlook. Their chief organ, *Le Soleil*, day by day vehemently protests against further resistance to the national will, and demands that the crisis shall have its natural solution. This defection is of great importance in relation to the action of the Senate, in which body the change of a few votes will paralyse the reactionary designs of Marshal MacMahon. The Orleanist Princes are leaving the sinking ship; and it may be almost taken for granted that if the threatened exposure in the Chamber of the flagrant illegalities of the Government cannot be averted, the entire band of conspirators against the liberties of France, with the Marshal at their head, will be utterly disgraced, and obliged to retire.

The war news of the week is very decidedly favourable to Russia. The first serious attempt to break the communications of Osman Pasha took place on Wednesday last at Gorny Dubnik, a strongly fortified position on the Sofia road, and a few hours' march from Plevna. While a furious bombardment against the defences of Plevna was kept up, and then suddenly suspended as though for an assault, General Gourko, with his strong cavalry force, and a body of the infantry of the Imperial Guards, made a resolute attack on the earthworks of Dubnik. The conflict lasted the whole day, and ended in the turning of these defences, and the capture of the place with a Turkish general, eighty officers, 3,000 privates, and four guns, but at a loss of 2,500 men to the victors. The interval having probably been used by the Russians to make their position at Dubnik secure, on Sunday the neighbouring fortified position of Teliche was surrounded by an overwhelming force, and after about two hours' bombardment, surrendered with its garrison of about 1,000 men and some guns. Chefket Pasha, who has command of this important road, has sent some inspiriting telegrams to Constantinople, but is apparently powerless against the formidable Russian force under General Gourko, which seems to be now firmly planted across the Sofia road. Osman Pasha and his army inside Plevna are thus, if not actually surrounded, cut off from their communications. So able a general will not, however, succumb without a desperate effort, which may be delayed if his army is well supplied with provisions. Probably the conflict to the south-west of Plevna is only begun. It may be prolonged for some time if Chefket Pasha is able—which is doubtful—to muster a formidable relieving force, and should the weather prove to be adverse to the operations planned with so much skill by Generals Todleben and Gourko.

In Armenia the Turks are in a still more precarious position. The amusing attempts of their London organs to attenuate the serious results of the great overthrow at Aladja Dagh have been abandoned in the face of plain facts. In the first place, Kars is now again invested, but the reports of attempts to carry that strong fortress by assault are probably as groundless as the rumour that it is about to capitulate. The scene of interest is now far away from Kars. It seems that Ismail Pasha has not yet effected his junction with Mukhtar, who being hard pressed by General Heyman, burnt his stores and retreated to Koprikoi, but was obliged to abandon his position there, and retire to a ridge of hills to the eastward of Erzeroum. His retreat has enabled the two columns of Heyman and Tergukassoff to coalesce, while another Russian force is advancing from Ardahan over the Kanli Dagh. Yesterday, says the *Daily Telegraph*—which is now fain to admit the incorrectness of its sanguine predictions—the Russians bivouacked within thirty-five miles of Erzeroum. "The most weighty fact (says the Turkophile organ) is the unmolested junction of the two Russian columns, and the mastery they seem to have obtained over the line of the Aras. If the combined forces press on and risk something, it is not at all improbable that they may succeed, at least, in obliging Mukhtar to retreat as far as Erzeroum. There is, of course, the difficulty of feeding their army to be overcome; but a victory would probably bring with it provisions; and, if it led to the occupation of the capital, the resources of a province would instantly become available." If the *Telegraph* cannot chronicle more Turkish successes, it can blow the war trumpet. British interests are once more trotted out, and the effete cry of danger to our Eastern Empire by Russian successes is again raised with unblushing and amusing audacity.

While Pius IX. is becoming more and more incapable of taking part in public affairs, the Vatican has other troubles to cope with. It seems that Father Curci, the able editor of the *Civiltà Catholica*, and "the brightest luminary of the Order of the Jesuits," has lately urged the Pope to abandon all thought of recovering his Temporal Power, and recommended a bold assertion of independent spiritual authority. The advice has been keenly resented. Though Father Curci has not yet been actually expelled from the Jesuit fraternity, he has been summoned to give an account of himself before Father Beckx, the general of the Order, and will probably be dismissed, although he meets with no little sympathy even among the cardinals. Such an incident is significant at a time when the question of choosing a successor to Pius IX. may any day have to be faced.

The domestic events of the week have not been of great moment. There have been important trials at the Old Bailey, one of which—that of the detectives—is likely to be prolonged for several weeks; and it is now authoritatively announced that the Home Secretary has commuted the death penalty in the case of the Penge convicts into penal servitude for life for the Stauntons. To Alice Rhodes a free pardon has been given.

A FIGHT ABOUT FEES.

While the vitality of sectarian schools over a large portion of the country is a matter of natural satisfaction to zealous Churchmen, the difficulty of working two diverse systems within the same area has lately occasioned a lively controversy in the columns of the *Times*. The incident on which it turns is worth recalling, because it involves the only issues at present open between board and denominational schools. The Rev. J. E. Kempe, rector of St. James's, Piccadilly, finding that there was an indisputable lack of school accommodation in his parish, and that any adequate enlargement of his own schools was impossible through lack of funds, frankly welcomed the resolve of the School Board to supply the want, and accepted a place on the managing committee of the new school. This school was placed, from the necessity of the case, within about 200 yards of the principal parochial school. It does not appear that the rector objected to this arrangement. He believed there was a class of children socially lower than those attending his own school, for whom the supplemental help of the board was necessary. And, as the parents of these children were very poor, he agreed, if he did not indeed himself propose, that the fee of the board school should be fixed at one penny. We are glad to record these facts, so creditable to Mr. Kempe's educational zeal, because they enable us to discuss this case and the principle it involves, apart from the irritation some times engendered by clerical sectarianism. He did not at the time anticipate any interference with the attendance at his own school. He relied, we presume, on the force of the caste feeling, which is a favourite assumption of the clergy, to keep entirely distinct the classes that may be described respectively as penny children, and fourpenny or sixpenny children.

"But," says Mr. Kempe in the *Times*, "no sooner was the board school opened and filled than my eyes were opened to the blunder we had made. Two hundred children were at once drawn away from the neighbouring National School, nearly all obtaining admission into the board school, upon the plea of inability to pay the higher fee, and nearly all, as we well know, resting that plea upon grounds that would not bear five minutes' investigation." Here Mr. Kempe's statement of fact, which is indisputable, must be distinguished from his offer of an opinion, which is more than doubtful. As a matter of law, the parents of these two hundred children needed no "plea" whatever for their admission into the board school, so long as there was room, except only the statement that this was the school they chose for their children. In that case the board had no power to refuse them. The law makes no provision whatever for any distinction between parents of different circumstances, except when they apply for payment or remission of fees. If the Duke of Omnium choose to send his child to a board school at a penny fee, no one has a legal right to prevent him. Of course argument and persuasion may be used; and the comfortable shopkeeper may be urged not to usurp a school place more sorely needed by his poorer neighbour. But if he still chooses to insist on his right, there is no power that can forbid him. Besides, Mr. Kempe's notion of the difference in comfort involved in paying threepence a week for three children instead of eighteenpence, may not be quite the same as that of a man earning twenty or twenty-five shillings a week.

However, the actual fact was as Mr. Kempe states it. The attendance at the parochial school was suddenly diminished; and the rector not unnaturally revised his opinion as to the policy of penny schools. It occurred to him that his was not an isolated case. All over London children belonging to parents far above abject poverty have been withdrawn from fourpenny or sixpenny schools and sent to board schools at a lower fee. This was a result not anticipated by the clergy generally, for the reason already suggested, that they relied upon a caste feeling supposed to be as strong amongst the poor as amongst the middle and upper classes. But the facts being what they are, the question arises, What is to be done? More than half the elementary education of London is still supplied by denominational schools; and if they are to be deserted by their scholars for cheaper board schools, the obvious consequence must be that the former institutions will rapidly decrease, and the latter as rapidly increase, until within a very few years the school rate for London will be a shilling in the pound. For ourselves, such a process does not seriously discompose us. We are so firmly convinced of the economy in other directions sure to follow on the growth of national education, that the school-rate appears to us an excellent investment. But we can well understand the fears of those who have less faith; and we have great sympathy with the objection felt to the supremacy of one uniform and stereotyped system of education.

Mr. Kempe's proposal, however, cannot survive the destructive criticism of the Hon. Lyulph Stanley. The former proposes that the board should adopt a maximum fee not lower than that of denominational schools in the neighbourhood, and should remit a portion of that fee in cases where necessity is proved. But, as Mr. Stanley observes, the investigation of the thousands of applications sure to be made under such a system would be a burdensome, invidious office, totally incongruous with the work of a school board. Besides, the Church schools have frequently raised their fees for the very purpose of creating a class distinction between their scholars and those of the board. And it is rather too much to ask that they shall be supported in such a course by a fictitious scale of fees in board schools. Meantime, it may comfort alarmists to know that the vacancies in Mr. Kempe's school have already been filled up by other scholars, and that the same process always goes on after some temporary disturbance where the denominational school affected is really a good one. But there can be no doubt that the present fee system is arbitrary, incongruous with any true ideal of comprehensive national education, and contains within it the seeds of inevitable change. What course that change may take we shall not attempt to predict. But it is a noteworthy circumstance that the *Times*, in a grandiose summary of this twopenny controversy on Monday morning, pointed not obscurely to the total abolition of school fees as an impracticable nuisance.

THE OPIUM TRAFFIC.

In some respects the recent correspondence between the Society of Friends and the Chinese Ambassador, Kuo Sung Tao, may be regarded as inaugurating a new era in our relations with China. Heretofore the Chinese have chiefly known us in the capacity of merchants and soldiers. They have felt our material power in the bombardment of their cities and in the destruction of their Emperor's summer palace; and they have also known too much about us as the great opium-traders of the world. It is, therefore, high time that they should be brought into contact with whatever there may be of practical Christianity in the English nation; and we know of no religious body better qualified to supply them with experience of this kind than the Society of Friends, whose entire history has been one continued protest against the employment of force or injustice in the interest of trade. What Kuo Sung Tao's notions of Christianity may have been before the deputation from that society presented him with their address, we are unable to say; but we are glad that, with that perfect fidelity to their religious convictions which has always been characteristic of the followers of William Penn, they gave their testimony as Christians against war and slavery, and also against the equally terrible evils of the opium-traffic. Kuo's reply was as felicitous in its characterisation of the society which, he said, "has for its object the establishment of universal peace and the amelioration of mankind," as it was germane to the existing relations between England and China. He urged the ratification of the Chefoo Convention; denounced the opium traffic for the injury it inflicts upon legitimate commerce, as well as for the mischief it does to its misguided votaries; and, with no little shrewdness, pointed out that "the substitution of the poppy for the more legitimate tillage of the cornfields" was one of the causes of famine in India. But the most important statement he made was that the Chinese Government now contemplate taking measures to prohibit opium-smoking in China.

What, in the judgment of Kuo and his late colleague, the nature of those measures should be, is explained by them in a memorial to the Empresses and the youthful Emperor. They urge that steps should be taken for the absolute prohibition of opium-smoking, after a period of three years, in all the civil and military departments, and also among the student class; and they further recommend the gradual suppression of the cultivation of the poppy in the provinces where it is now grown. There can be no doubt as to the perfect sincerity of the Chinese Minister. He neither smokes himself, nor allows any other person in his household to practise the vice; and when at home he rigidly interdicted the use of the poppy on his own estate, and in the districts over which he presided as magistrate. There appears to be no doubt that he has succeeded in inducing his Government to take his point of view, which is also that of the Anti-Opium Society. Upon the action of England therefore will depend, in a great measure, the ability of China to destroy the upas-tree of opium, both root and branch. It is extremely important that, in these circumstances, the hands of the Chinese Government should be strengthened by an emphatic expression of public opinion on the subject, and especially that those Nonconformist churches which, heretofore, have always been among the first to denounce our complicity with the opium-trade as a national sin, should again plead the cause of justice, and insist that the Chinese should, at all events, be allowed to save their country from the ruin with which it is threatened by the rapid increase of opium-smoking. Viewed as a simple question of justice between nation and nation, it is their duty to do this much; but it should also never be forgotten that the spectacle of English cupidity in the form of the opium traffic constitutes one of the greatest stumbling-blocks to the spread of Christianity in China. How is it possible that the Chinese can regard with favour the religion of a nation which has forced upon them a poisonous drug, and made the demoralisation of a people with whom it professes to be on terms of amity and goodwill, the keystone of Indian finance?

A few words will show that at the present moment the subject has an eminently practical character. More than a year has elapsed since Sir Thomas Wade successfully negotiated the Chefoo Convention, but yet the treaty has not been ratified. The Chinese have published the Proclamations relative to the Yunnan outrage; they have paid the stipulated indemnity for the murder of Mr. Margary; and they have opened, as they agreed to do, four new treaty ports. Why then does Lord Derby hesitate to fulfil our part of the agreement by continuing to delay the ratification of the convention? The answer is that in some quarters fears have been expressed lest the clause which deals with the subject of *li-kin* (as the local dues are called) should have been framed too much in the interest of the anti-opium party. The treaty requires that when opium is brought into port it shall be deposited in bond, and that while there the importer shall pay the tariff duty upon it and the purchaser the *li-kin*. The effect of enforcing both duties while the opium is in a bonded warehouse, or a receiving hulk, would be to put an end to smuggling. It is assumed that the smuggling which now takes place tends to keep down the amount of the *li-kin*, but that if the new system is carried out, the Chinese authorities will be able to increase those dues to a point which might injuriously affect the importation of Indian opium. Hence Lord Derby has decided that before he will consent to ratify the treaty the opinion of the Indian Government must be ascertained as to the probable effect of the clause upon the revenues of India. It appears to us absolutely indefensible that considerations of this kind should be allowed to interfere with the performance of a simple act of national duty to China. The Chinese have a right to be protected against smuggling, and they are equally entitled to impose what local duties on opium they think fit. We therefore sincerely hope that the English public, without distinction of party or class, will insist upon the immediate ratification of Sir T. Wade's Convention.

A rumour is abroad that one of the chief officials of the British Museum will retire shortly, and, if the reports regarding his probable successor are true, the change will lead to something like a revolution in the Museum.—*Athenæum.*

The following is the title of the essay to which the Howard medal will be awarded in November, 1878. The essays to be sent in on or before June 30 next:—"The Effects of Health and Disease on Military and Naval Operations." The council have decided to grant the sum of 20*l.* to the writer who may gain the Howard medal in November, 1878.

An interesting relic of the Rev. John Keble is announced for publication by Mr. Elliot Stock—a *fac simile* reproduction of the MS. of the original draft of the "Christian Year," in the author's handwriting. The volume is dated 1822, and is entitled "MSS. Verse, chiefly on Sacred Subjects." It contains the original casts of thirty-one of the now well-known poems, the first form of the Hymn for the Fifteenth Sunday after Trinity, never yet published, extra unpublished stanzas in the Hymns for Easter Day, the Fourteenth Sunday after Trinity, and the Morning Hymn, together with four hitherto unpublished pieces and twenty-six poems which have been published in the miscellaneous collection of Keble's poems. There are also many important variations from the first published edition of 1827 and subsequent years, and a dedication in verse to the mother of a godson of the author of the poems. The volume is reproduced by photography, and it will be accompanied by a short introduction and a table of variants from the published editions.

Literature.

*LETTERS OF THOMAS ERSKINE.**

Dr. Hanna, in the preface to this second and final volume of Mr. Erskine's letters, disclaims the idea of writing a memoir, or of having assumed more than the work of mere editorship. Though we cannot, therefore, criticise him for not having accomplished what he never undertook, yet we do feel it as a loss that something more of unity and mature arrangement had not been aimed at. In this second volume we have the reminiscences of various friends—Dean Stanley, Principal Shairp, and others—thrown into the midst of the letters. Now, what we feel—and deeply feel—is that, considering the necessary predominance of *one* interest in the letters, and the fact that a preliminary sketch *was* needful, something effective might not have been done to attract readers, and to prepare them for certain almost unexpected but welcome traits by embodying such recollections in it. Greater unity and effectiveness in this case might, we think, have been thus attained. Reading this second volume with careful and reverent regard for Mr. Erskine as a religious teacher, it is simply refreshing to see how little of the impatience that is too often allied with the prophet's zeal showed itself in him. It has been too usual to regard him as a semi-insubstantial, somewhat diffuse, and helpless man, void of interest in what lay round about him, dreaming ever of his own theology, and inclined to indulge in its discussion to a wearisome extent. How often have we heard given as exhaustive of his character the anecdote of his difficulty, when walking out one day with a friend, in telling whether a certain bit of land was on his side of the "march" or not! We discover now that his sympathies were by no means so removed and unearthly; that he was patient and reasonable, "a kindly man moving among his kind," and was not so absolutely unlike a good, old-fashioned Scotch laird after all, doing his hospitalities graciously, a good neighbour, and always ministering to the poor. It is in a certain way touching to read such a confession as this in one of his letters; and the suggestion of the complete association of religion with life is as characteristic:—

You mistake my character very much if you suppose that I live free from the influence of visible things. I am continually called to act amongst them, and I feel it a continual and a most painful difficulty to determine what is the path of duty. I am thus often in a state of indecision, and very often also after having acted I condemn the choice I had made, and wish I had acted otherwise. You understand all the misery connected with such a temper. Indeed, it often makes me feel weary and heavy laden, and it also makes me feel how very little I realise the privilege of having Jesus as my Head and Counsellor and Guide; and yet I know that He is indeed all these to me, and that I shall one day be delivered from this bondage of corruption into the liberty wherewith the Son maketh free. The filial spirit, the Son's spirit, is the free spirit which enters into the Father's mind, and knows His will, and finds that will its food and joy. The time is short, our redemption draweth nigh; let us fight the good fight of faith, and take hold of eternal life, which indeed is nothing else than the loving will of our Father, during the few remaining days of our pilgrimage here.

Another extract much of the same character may be made here:—

The beauty and order of the material world seem to me to contain an assurance that in the higher region of creation, in the moral world, a similar order will yet take place, and must take place. I am sure that if all hearts were filled with righteous love, all the present confusion and misery would disappear from the earth. I see a preparation for this result in the capacity of love as a part of our organisation, and in the capacity of apprehending God as a centre of attraction. This is a very refreshing thought, dear Snow; look at it kindly and cordially. I cannot love that which is unloveable, directly or in itself, but I can arrive at loving it through another. I cannot be right or happy till I love all men, and yet there is something exceedingly unloveable in almost all men. How am I to get over this difficulty? If I see that there is a God, and that there is a real loveableness in God, so that I can love Him, and if I see that He loves me and all other unloveable men with a love which desires to make me and them worthier both of His love and of each other's love, I can as it were ascend by the ray of love which comes from His heart to myself, and from that heart survey, in its own light, all the objects of its love, entering into its sympathies and longings and desires concerning them. This ought to be—therefore is.

The volume is enriched by a number of letters from Mr. Carlyle, bearing in every sentence the sign-manual of that master. They are especially valuable as emphasising some lofty elements in Mr. Carlyle—his charity, his breadth of mind, and his faithfulness to those who had benefited him or those connected with him. We give two extracts bearing this out:—

Chelsea, Jan. 23, 1868.

Dear Mr. Erskine,—The sight of your handwriting is itself welcome and cheering to me at all times. And I owe you many thanks this time for that pious little visit you have made to Greenend and poor Betty.* Often had I thought of asking you to do such a thing for me by some opportunity, but, in the new sad circumstances, never had the face. Now that the ice is broken, let me hope you will from time to time continue, and on the whole, keep yourself and me in some kind of mutual visibility with poor Betty, so long as we are all spared to continue here. The world has not many shrines to a devout man at present, and perhaps in our own section of it there are few objects holding more authentically of heaven and an unseen "better world" than the pious loving soul and patient heavy-laden life of this poor old venerable woman. The love of human creatures one to another, where it is true and unchangeable, often strikes me as a strange fact in their poor history, a kind of perpetual Gospel, revealing itself in them; sad, solemn, beautiful, the heart and mother of all that can, in any way, ennoble their otherwise mean and contemptible existence of this world.

It is a great evil to me that now I have no work, none worth calling by the name, that I am too weak, too languid, too sad of heart, to be fit for any work, in fact to care sufficiently for any object left me in the world, to think of grappling round it and coercing it by work. A most dog-kennel it oftenest all seems to me, and wise words, if one even had them, to be only thrown away on it. Basta, basta, I for most part say of it, and look with longings towards the still country where at last we and our loved ones shall be together again. Amen, amen.

A year later comes the following:—

Chelsea, Feb. 12, 1869.

Dear Mr. Erskine,—I was most agreeably surprised by the sight of your handwriting again, so kind, so welcome! The letters are as firm and honestly distinct as ever; the mind, too, in spite of its frail *environments* as clear, *plumb up* calmly expectant, as in the best days; right so; so be it with us all, till we quit this dim sojourn, now grown so lonely to us, and our change come! "Our Father which art in heaven, hallowed be Thy name, Thy will be done"—what else can we say? The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand Prayer, came strangely into my mind, with an altogether new emphasis; as if *written* and shining for me in mild pure splendour, on the black bosom of the Night there, when I, as it were, *read* them word by word—with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected. Not for perhaps thirty or forty years had I once formally repeated that prayer; nay, I never felt before how intensely the voice of Man's soul it is; the inmost aspiration of all that is high and pious in poor Human Nature; right worthy to be recommended with a "After this manner pray ye."

I am very thankful that you went to see poor Betty; she is one of the most venerable human figures now known to me in the world. I called there, the first thing after my bit of surgery in the neighbourhood, end of July last, I seemed to have only one other *visit* to make in all Scotland—and I made only *one*. The sight of poor Betty, mournful as it is, and full of mournfullest memories to me, always does me good So far as I could any way learn, she is well enough in her humble thrifty *economics*, &c.; if otherwise at any time, I believe you understand that help from this quarter would be a *sacred* duty to me.

I am still able to walk, though I do it on compulsion merely, and without pleasure, except as in work *done*. It is a great sorrow that *you* now get fatigued so soon, and have not your old privilege in this respect; I only hope you perhaps do not quite so indispensably need it as I; with me it is the key to *sleep*, and in fact the one medicine (often ineffectual, and now gradually oftener) that I ever could discover for this poor clay tabernacle of mine. I still keep working, after a weak sort; but I can now do little, often almost nothing; all my little "work" is henceforth *private* (as I calculate) a setting of my poor house in order; which I would fain finish *in time*, and occasionally fear I shan't.

And, as showing the perfect frankness of the correspondence between these septuagenarians, we *must* give Mr. Erskine's friendly utterance on the great Friedrich—*Carlyle's* Friedrich:—

I really hope that the next visit we pay to Scotland you will come to us, and before that time I trust that this weary Fritz may be off your conscience, and thrown on the consciences of other men as incentive or warning, as the truth of the matter may be in him. I suppose that he shows us what a strong will and a clear insight without a conscience can do for a man. To me it is a most unpleasing spectacle—a German King confining his kinghood to leading armies, and extending his frontiers, and setting up *par goût* as a French wit and a ribald freethinker. I would much rather be honest Mrs. Braid, selling flour and bacon, and lovingly bearing the burden of a bed-rid son.

As indicating Erskine's clear insight into certain theological questions as affecting ecclesiastical politics, we have the following on the fracas raised by "Essays and Reviews":—

Your Church seems to be in a sad mess at present—many truly earnest men afraid that the foundation of all their spiritual hopes is to be swept away by criticism, and forgetting that any revelation, whether inspired or uninspired, must owe its whole value to its being the discovery of truth, which remains true independently of that revelation, and which can be profitable to us only in so far as it produces a conviction in our minds, from its own light, unaffected by the inspiration or non-inspiration of the revelation.

In this whole discussion there seems to me to lurk the idea that the dogmas of Christianity are imposed on us not as helps or guides, but as exercises of obedience and submission. I believe, on the contrary, that they are given for the purpose of explaining to us our relations with the spiritual world. What are the dogmas suited for domestic life? Suppose a man entering as a stranger into a house from which he had been carried away as an infant, and needing guidance for his conduct there. The dogmas would be, "That old man is your father, that old woman your mother, these are uncles and aunts, brothers and sisters, there is an old servant who saved your life in your childhood," &c., &c. We don't know our duties apart from our relations, and the knowledge of our relations helps us to the performance as well as the knowledge of our duties. To suppose that such domestic truths are, in the case supposed, given as exercises of faith, and to be received whether understood or not, would be too absurd, and yet it would be less absurd than in the case of the Christian dogmas, because these are not merely facts, but the vehicles and expressions of principles, recognisable by our spiritual understanding, as eternal and necessary truths. Plato's doctrine of ἀνάμνησις would be a help to them if they would use it.

The book abounds in apt anecdotes. This is one given by Principal Shairp, when speaking of the Erskine ancestry:—

Among the many virtues you have attributed to the Black Colonel, that bulwark of Presbyterianism, there is one you have omitted,—his great love of litigation. His great-gradson, however, used to tell how on his death-bed he is reported to have said, "Haena I thretty gude-ga'in pleas on hand, and that fule Jock will hae compounded them a' a fortnight after I'm dead!" That "fule Jock" was his son, the great Scottish jurist, author of the *Institutes*.

Of the gentle humour that irradiated Mr. Erskine's thinking to those who were in intimate association with him, many illustrations are given in this volume. He was fond of old Scotch stories, and appreciated their pawky quaintness. Dean Stanley recalls this that he used to tell with humorous twinkle:—

A servant of William Stirling, of Keir in 1713, was called to give evidence as to whether his master had been present at a treasonable meeting at the Brig of Turk. He swore positively that he had not. In reply to the remonstrances of his friends, when he came out, for this manifest perjury, he said, "I had rather trust my soul in God Almighty's hands than my master's head in the hands of these rascals."

Principal Shairp relates this other story which Mr. Erskine used to tell of the time of the Row Controversy:—

The Rev. William Dow, a good man who was minister of a parish in the south of Scotland, for siding with the views of Mr. Campbell of Row, was called to stand his trial before the General Assembly. On the Sunday immediately before he went to Edinburgh for his trial, being quite sure what fate awaited him, he thus addressed his country congregation:—"You all know that to-morrow I leave this to go to Edinburgh, and to stand my trial before the General Assembly. And the result I know will be that I shall be turned out of my parish, and that this is the last time I shall address you as your minister. This you all know. But there is one thing about myself you do not know, but which I will tell you. When I first came here to be your minister I found difficulty in obtaining a house in the parish to live in. There was but one house in the parish I could have that was suitable, and that belonged to a poor widow. I went and offered a higher rent for her house than she paid. She was dispossessed, and I got the house. I put that poor woman out of her house then, and I hold it to be a righteous thing in God to put me out of my parish now."

The following, perhaps, is more expressive still:—

On Sunday he and I had been together to church, where a young divine preached a somewhat rambling, unconnected discourse. We came away, and said nothing. Some time afterwards, as we were walking in silence, he stopped, and, looking round to me, said, "The educated mind desiderates a nexus," and then without any more passed on.

In spite of what we cannot but regard as some faults of arrangement, this volume presents Mr. Thomas Erskine in even more attractive and interesting attitudes than the former one did. An intensely spiritual man, we find that he was genial, humorous, full of anecdote, and much dependent on sympathetic fellowship—the furthest remove, indeed, from the ordinary idea of the hard, intent, and secluded religious thinker.

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*PROFESSOR FLINT'S "THEISM."**

Professor Flint gained a wide and deserved reputation as an accurate expounder of scientific thought in his History of that Philosophy in France and Germany. In this volume he appears not as an expositor, but as an original thinker and reasoner, and we have the greatest confidence that in this capacity his reputation will suffer no loss. The subject on which he was chosen to lecture is one of the most difficult and complex that can occupy the human mind; but it is one which has been so frequently treated that to many its mere mention excites a feeling of weariness, while by others it is regarded as an absolutely hopeless problem, admitting of no possible solution. We will not venture to say that Professor Flint's work will satisfy the latter class, or that the disciples of Mr. Herbert Spencer will admit that it meets successfully the objections of their master's "First Principles." But we are perfectly sure that no reader of this volume will find it tedious, or that the reasoning lacks force, or that the style is other than vivacious.

The course consisted of ten lectures, the first three of which were introductory to the argu-

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* *Letters of Thomas Erskine, of Linlathen*, 1841-1870, Edited by WILLIAM HANNA, D.D. (Edinburgh: D. Douglas.)

* Betty was a Mrs. Braid who had been a nurse to Mrs. Carlyle.

* *Theism.* Being the Baird Lecture for 1876. By ROBERT FLINT, D.D., LL.D. (Edinburgh and London: Blackwood and Sons.)

ment itself. In the first, the question was stated; in the second, a comparison was instituted between Theism and anti-theistic systems, and between the three great Theistic religions; in the third, the nature, conditions, and limits of Theistic proof were set forth; in the fourth lecture we find the real battle between Theism and Agnosticism begins. What is nature? Is it an effect, or is it self-existent? If it be an effect, of what is it an effect? If there be a cause, is not that cause God? And is not God "a self-existent, eternal Being, infinite in power and wisdom, and perfect in holiness and goodness"? These questions Professor Flint undertakes to answer, and his method is marked with a calmness of temper and a closeness of reasoning which must command the respect of all inquirers. Assuming the principle of causality, viz., that "whatever has begun to be must have had an antecedent, or ground, or cause, which accounts for it," the next step is to prove that the universe has had a beginning. "We do not assume (says Dr. Flint) that every existence must have had a cause. We have no right, indeed, to assume that any existence has had a cause until we have found reason to regard it as not an eternal existence, but one which has had an origin." Can this be done, asks the Professor, in reference to the universe? And he continues:—

> That is *the* question in the theistic argument from causality. Compared therewith, all other questions which have been introduced into or associated with the argument are of very subordinate importance. Now there is only one way of reasonably answering the question, and that is by examining the universe, in order to determine whether or not it bears the marks of being an event—whether or not it has the character of an effect.

The reader will find in the next few following pages, and in an appendix, an interesting application of many of the most recent discoveries in sciences, all tending to the conclusion that nature is temporal, and an effect of some cause. The remainder of the lecture is devoted to the inquiry—What is that cause? Is the hypothesis of an infinite regress of causes tenable? or must we not look for one self-existent, spiritual cause? In giving an answer to these questions, the author shows the same readiness of application of the latest scientific truths as in his proof that matter is not eternal. He does not repeat the old arguments from design, though he does not ignore them, but he insists that the order which science finds in nature is the strongest argument that there is one who orders and arranges. "Mind alone can account for order." This position is one that is so repeatedly attacked, and from so many sides, that the lecture which is concerned with it is almost entirely polemical. It is a masterly refutation of Mr. J. S. Mill's expressions upon nature and nature's God; but it is still more valuable as showing the new relations between nature and the arguments from design rendered necessary by the evolution hypothesis. The whole passage is full of interest, of which the following quotation summing up the arguments will give the reader a partial if inadequate measure:—

> I have challenged the theology of Mr. Darwin, and those who follow his guidance in theology. I have no wish to dispute his science. I pass no judgment on his theories so far as they are scientfic theories. It may be safely left to the progress of scientific research to determine how far they are true and how far erroneous. We ought not to assail them needlessly, or to reject the truth that is in them, under a senseless dread that they can hurt religion. In so far as they are true, they must be merely expressions of the way in which Divine intelligence has operated in the universe. Instead of excluding, they must imply belief in an all-originating, all-foreseeing, all-fore-ordaining, all-regulative intelligence, to determine the rise, and the course, and the goal of life, as of all finite things. That intelligence far transcends the comprehension of our finite minds, yet we, apprehend it as true intelligence. It is no blind force, but a Reason which knows itself, and knows us, and knows all things, and in the wisdom of which we may fully confide, even when clouds and darkness hide from us the definite reason of its operations. We can see and know enough of its wisdom to justify faith where sight and knowledge are denied to us. Let us trust and follow it, and, without doubt, it will lead us by a path which we knew not, and make darkness light before us, and crooked things straight.

From the arguments which are drawn from the outer world, Professor Flint proceeds to those derived from the moral nature of man. Differing somewhat from those who, like Kant, Sir W. Hamilton, and Dr. J. H. Newman, affirm that the only valid arguments for the existence of God, and the immortality of the soul, rest on the ground of man's moral nature, he nevertheless admits that the notion of God reached by an induction which omits conscience would be a very inadequate and miserable one. In treating of conscience Dr. Flint very wisely puts aside all question as to its origin. The speculations that trace it back to a social instinct, to affections of hope or fear, may be true or not, but they do not affect its existence and the inferences which may be drawn from the fact. Evolution as applied to conscience is a method of growth, and can give no explanation of its origin, whilst experience and observation discover its significance. Duty and obligation are felt to be real, but they are also felt to be imposed from without. The conscience which insists that we must yield ourselves to our highest convictions, and ought to follow our highest desires, also reveals purpose. In the words of Dr. Flint, "Its very existence is a proof of purpose. The eye is not more certainly given us in order that we may see than conscience is given us in order that we may use all our powers in a righteous and beneficent manner. Is it conceivable that any other than a righteous God would have bestowed on us such a gift, such a faculty? Would an intelligent, but unrighteous God have made us to hate and despise what is characteristic of His own nature? Would He have made us better than Himself?" This question brings into view all the objections which the moral condition of mankind, the sufferings of animals, and the apparent contradictions of Divine justice in society, suggest to even the most pious and trustful souls. We do not think that these objections are completely removed by the arguments of this volume. But neither does its author. He feels that while we can show that pain has many uses, and that it is not the design of a malevolent Being, there still remains a mystery of suffering and of sin which waits its interpretation. This is, however, the case upon any hypothesis, and does not make against the Theistic supposition which it is the purpose of these lectures to show is a fact.

The ninth lecture is devoted to the *à priori* theistic proof. It gives a short historical account of these proofs from Plato to Descartes; but its most valuable portion is that in which the arguments of Mr. Herbert Spencer are criticised. Dr. Flint admits that some *à priori* reasoning is required. Mr. Spencer does not admit that those needed by the Theist are valid. But, as our author says, "The *à priori* reasoning employed in the establishment of Theism is independent of any particular theory as to the origin of our ideas of infinity. It pre-supposes merely that these ideas are valid—are not delusive. It is only as pre-disposing to, or implying scepticism, as to their truth or objective worth that a theory as to their origin has a bearing on their application. Such scepticism cannot be logically limited to the ideas in question. If we do not accept these ideas as true and trustworthy, absolute scepticism is rationally inevitable."

The last lecture is supplementary to the argument concluded in the previous lectures. Its subject is the insufficiency of mere Theism. A review of the past of pagan religion shows the instability which marks all its varieties, and a consideration of the nature of man shows why this is so. Our knowledge of what is passing around us outside the Christian Church furnishes the same conclusion, that the world by wisdom knows not God.

> The longer the trial has lasted the more manifest has it become that God's revelation of Himself is indispensable, is what man can provide no substitute for. . . . Apart from special Divine teaching, apart from special Divine revelation, man cannot truly know God as a sinful being needs to know Him. . . . There are manifold signs or evidences of God's goodness and bounty in creation and providence, but unless seen in the light reflected on them from redemption, they fall far short of a complete proof of God's cherishing fatherly love to sinful men.

This is the conclusion of the lectures, but it is not the close of the volume. About one-fourth of the total number of pages remain, and are occupied by notes and references to the works of writers upon the subjects treated in the lectures. There are also occasional expansions of passages in the lectures which add greatly to their value. We observe that Dr. Flint is also the Baird lecturer for the present year, and that he announces as in preparation "Anti-Theistic Theories." This is a volume to which we look forwards with much pleasure; meanwhile we commend these lectures upon Theism to the notice of our readers.

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*PICTURES OF COOLIE LIFE.**

Mr. Jenkins is already favourably known to the public as the author of "The Coolie"—the most comprehensive work yet published on a system of labour which appears to have been devised as a species of compromise between slavery and freedom. He has now again endeavoured to fasten public attention on the same subject by writing a story the hero and heroine of which are two simple coolie labourers, who, by the specious arts of a recruiting agent, have been induced in Behar to contract themselves for service in British Guiana. It is the fashion nowadays to speak contemptuously of novels which are written for a purpose. A novel may be picturesque, dramatic, sensational—it may even depict life in its most frivolous or its most licentious aspects—but it must not too manifestly serve as a medium for an author's theories or moralisings. Miss Martineau acted upon a different principle when she wrote a series of stories to illustrate the hardest facts of political economy, while Mrs. Stowe avowedly wrote "Uncle Tom's Cabin" in order to pourtray the evils of slavery; and it is, we think, more than probable that neither lady has received the credit due to her for the influence she exerted upon the popular mind by adopting a form of composition calculated to secure the largest circle of readers. Mr. Jenkins is, therefore, entitled to despise the cynicism of those who have no sympathy with the motive or subject of his novel, and who, it may be added, too prematurely sneered at Mrs. Stowe's great story—ignorant at the time of the storm of genuine emotion with which it was destined to stir the breasts and to awaken the energies of the millions of every nation who read its pathetic pages. Mr. Jenkins suffers from one palpable disadvantage. Coolie labour—servile though it be—is not slavery; and the immigrant, whatever his legal disabilities or the hardships of his lot, cannot be compared to a plantation slave in Cuba or Brazil. A shallow critic would be apt to argue that the actual wrongs suffered by the coolies, irritating and even tyrannical though they may be, are not of a character to justify the expenditure of so much sentiment as is involved in the production of a three-volume novel. We do not think that this view is entitled to much consideration, because all oppression is made up, for the most part, of acts which in themselves are not very cruel or tragical, but which, nevertheless, by their interference with personal liberty or by their habitual violation of justice, intensely exasperate the individuals who suffer from them, and thus prepare the way for disaffection and civil disorder. Moreover, it should not be forgotten that the coolie, in his native village in Bengal or Madras, although suffering from a poverty more profound than any of which even English peasants ever have experience, is a free man; and that, therefore, in his case the endurance of five years' coerced labour, the harshness or petty malignity of overseers, and the operation of laws framed and administered in the planter's interest, together with the falsification of all the glowing promises made to him in India, may prove quite as galling as slavery was to the four millions of Africans whom Abraham Lincoln delivered from the house of bondage.

There can be no doubt that Mr. Jenkins's story is an original one. No writer before him has ever conceived the idea of presenting to the world in this form a series of pictures of coolie life, and he is consequently entitled to the credit of having broken entirely new ground. Whether the public will regard him as having been successful or otherwise in this new field of literary adventure will, we must admit, greatly depend upon the sympathies of the reader. Fastidious persons who think that Poles or Hungarians are the proper heroes of romance, but that negroes or coolies are too low in the scale of humanity to command sympathy, will naturally take no interest in the fortunes of "Lutchmee and Dilloo," and will perhaps feel contempt for an author who could hope out of such vulgar materials to satisfy the Epicurean tastes of men of "blood and culture." On the other hand, we are certain that there are many who, regarding with compassion the poor Asiatic who is enticed to a foreign land in order that he may minister to the arrogance and cupidity of a few wealthy capitalists, will agree with us that a popular author is doing good service by employing the machinery of fiction to illustrate the abject condition of an oppressed and suffering race. Whether such persons will consider Mr. Jenkins's plot as very meagre, or whether they will be induced with us to regard it as exciting enough to sustain the interest of the story until the *dénouement* is reached, we feel sure that they will not fail to appreciate either the vigour of the author's style, the skill with which he has enlisted ponderous Blue Books into his service, or the humane feeling which has made him successfully champion the cause of a friendless class. As one or two of his incidents have been admittedly suggested by the disclosures made by the Mauritius Commissioners, it would perhaps have added to the *vraisemblance* of the story if, instead of laying the plot in Demerara, he had selected some imaginary colony or island which the wit of man would find it utterly impossible to discover, after the most patient quest, in any existing map or atlas; but, on the other hand, readers of novels do not trouble themselves much about these subsidiary matters, their concern having

* *Lutchmee and Dilloo.* A Study of West Indian Life. By Edward Jenkins, M.P. (London: William Mullan and Son.)

reference mainly to the interest of the story itself, and to its general truth to nature.

Upon this point we may remark that Mr. Jenkins has endeavoured to reproduce with exact fidelity the plantation life of a West Indian colony. Lutchmee is a carefully-drawn character—perhaps too much idealised for an Indian coolie woman; but still it is possible to imagine a girl of her class capable of the conjugal devotion, the modesty, and simple-mindedness which are attributed to Lutchmee in these pages, Dilloo, her husband, in his physical strength, his fearlessness of spirit, and the fierceness with which he resents injustice, as well as in the secresy with which he plots against the planters, represents a class of coolies who, happily for the security of colonies in the position of British Guiana and Mauritius, are by no means numerous. We shall not spoil the reading of the story by describing the plot in detail. Suffice it to say that Mr. Jenkins, by his narrative of the experiences of Lutchmee and Dilloo on a sugar-estate in Demerara, is enabled to present a great play and variety of character. There is Mr. Drummond, the manager of Belle Sausanne, who is a compound of good and evil—a man capable of generous feeling, yet made capricious, tyrannical, and even cruel by the influence of a vicious system. His overseers, with the exception of young Craig, the son of an Ayrshire farmer—who refuses to bow down to Baal, or to yield to the panic fears which harden Drummond's heart—show all the bad qualities that are generated in weak natures by the constant exercise of despotic power. Mr. Marston, the magistrate, who is at first weak and disposed to place himself entirely under the thumb of the planters, develops a love of justice and a decision of character such as his prototype, Mr. G. des Vœux, exhibited when, almost single-handed, he fought the battle of the oppressed coolies in this same colony. The Governor, Thomas Walkingham, is a striking representative of a class of governors whose moral cowardice is on a par with their mediocre abilities, and whose want of judgment or of heart is apt to let a colony drift into dangerous crises, which might perhaps have been altogether avoided if a stronger or a better man had stood at the helm.

As a foil to the more matter-of-fact side of the story there is a charming love episode, in which Craig, the young overseer, and Miss Marston, the magistrate's daughter, are the central figures—a flirtation which is assisted by the obtuseness of the magistrate, who cannot believe in the possibility of the young lady making a *mésalliance*. But perhaps the most entertaining portion of the book consists of its humorous sketches of negro life in the colony. We have seldom read anything of the kind more amusing than the marriage of "Missa Sankey" to "Mr. Simon Peter D'Orsay." Mr. Jenkins, however, does not content himself with pourtraying the grotesque features of the negro character, but sometimes exhibits rather a subtle power of analysis, as, for instance, in his earlier description of "Mr. D'Orsay":—

Such a character as that of Simon Pety is an interesting, if also a painful study in psychology. All sense, instinct, and emotion, combining the shrewdness of some of the finer brutes with an intellectual power of the narrowest capacity—nay, seeming to be endowed with an intelligence rather than an intellect—this strange being, half man, half animal, now and then showed himself capable of spiritual apprehensions far beyond his mere intellectual understanding, and could at intervals be swayed by moral emotions to which conscience, and not reason, gave within him any force or vitality. To do or abstain from doing a thing because it was right and approved itself to his mind, as abstractedly the good and right thing to do, was, so far as you can judge, for Simon Pety an impossible thing; but if you touched his religious emotions it was a fair chance that in some of his moods you would be able to incite or deter him in a certain course of action. In nine cases out of ten the animal within him was stronger than the spiritual—passion surprised and confounded devotion and conscience, and the rally was simply a violent spiritual emotion in the direction of penitence. What missionary who had for the first time heard Simon Pety praying at Mount Horeb with florid imagery, vivid eloquence, and pathetic voice, amid the sobs and exclamations and beatings of the breast of the seething congregation, could have believed that, on a summary of Simon Pety's life, any impartial fellow-man must have declared him a hypocrite and a scamp? But since a being of such mysterious anomalous construction is to be found, on the whole one must hold with the missionary who, through many failures and discouragements, has been able to redeem from inhumanity worse subjects than this, and who bravely sticks to Simon Pety, as a brand yet to be snatched, not utterly to be abandoned as hopeless until he has taken his last breath of earthly air.

The population of British Guiana is a curious mixture of English and Scotch, negroes of all complexions, coolies, Chinese, native Indians, and Portuguese. The two latter play an important part in the social economy of the colony, and not the least curious or interesting chapters in Mr. Jenkins's powerful story are those in which he lifts the veil from a Chinese opium-hell, and describes the practices of the Portuguese money-lenders.

*FENELON'S SPIRITUAL LETTERS TO WOMEN.**

In reviewing a few months since the "Life of Fénelon," by the translator of this work, we referred to the great archbishop's singular happiness in letter-writing. This was well illustrated in his "Letters to Men," recently published, and now we have his "Letters to Women."

It is no wonder that pious women should have approached the archbishop for ghostly council. We can quite understand how women not exactly pious, but seized with fits of repentance or alarm, should communicate with him for the purpose of receiving comfort. But, if either of these classes went to the archbishop for comfort alone, they must have been often disappointed with the result. He could tell them all how to get it—how they would be sure to get it—but he seems to have invariably added that they were never to think of it. We have, perhaps, in his case, the model of a spiritual adviser. His manner is amiable—nay, it is almost humble—but it is invariably firm. The singular circumstance is that, while in his manner of living, so far as his own personal enjoyment went, he was almost an ascetic, he never, while advising self-denial, advised real asceticism to others. He seemed to see, and he knew, that men and women must have place and time for innocent enjoyments—nay, for gaiety—but at the same time he knew where and how to stop them. No sumptuary laws, no rigid rules of conduct, no penances and starvations, are recommended by him—that was not his way. He was a man who was the salt of the Roman Church in his time—a man whose character has done much to redeem that Church in regard to its possibilities of good—and, being wise as well as godly, and godly as well as wise, he sent those who took counsel with him to repentance, to prayer, to the reading of the Holy Scriptures. Faith in, and love of, God were his remedies for all sorrow and trial—all weakness, all sin. He was less of a Ritualist, we should say, than many of the most notorious of that school. We scarcely get a reference even to ordinances in his letters; instead, there is "offer yourself to Jesus Christ; pray Him to fill your heart with all that He would see in it. Lean upon His Word, and rest in the hope that He will confirm that which he has wrought in you so far." The first letter in this book, addressed to the Duchesse de Beauvilliers, on "Meditation," is an admirable example of his spiritual method. We have quoted the foregoing sentences from it. Now let us see what he has to say about the common life,—

Your spiritual progress is more hindered by your excessive fear of giving way to enjoyment in ordinary, innocent things, than it could ever be by that enjoyment itself. Of course, self-indulgence is always to be avoided, especially when we need self-restraint; but you are seriously injuring yourself by keeping up a perpetual effort to resist even the smallest involuntary pleasure in the details of a well-regulated life. I would have you steadily repress all excessive fastidiousness and delicacy whenever you really perceive such tendencies; but I do not approve of your constrained efforts perpetually to reject the enjoyment inevitably attending upon simple food and needful rest.

Next, let us take some sensible words as to dress,—

As to dress, it seems to me you ought to consider M. de Montberon's tastes and wishes. If he thinks economy necessary, you should retrench as much as possible; if he wishes you to keep up a certain external style, do whatever he seems to desire, simply to please him, not to indulge your own tastes. If he leaves you to your own judgment in this matter, I should say that a medium was the best self-denial for you. You are inclined to extremes; your pride and fastidiousness would stop short in nothing but perfect magnificence;—and severe simplicity is but another refinement of self-will; it is a splendid renunciation of splendour. But the mid-course is trying to pride. It makes you seem wanting in taste, and feel commonplace. I have heard of you formerly dressing like the Sisters of a Community; this is too much outwardly, and too little in reality. Moderation in dress will be a much greater trial to you in the bottom of your heart; but your unfailing rule should be perfect openness with M. de Montberon, and unhesitating compliance with whatever you see pleases him best.

How well we can read the character of the woman to whom the above was addressed, and how sure we are that Fenelon would understand her!

Next let us take "Scruples," where we have equal common sense,—

"Where the Spirit of the Lord is, there is liberty;" but where constraint, anxiety, and a slavish fear are, there is self-will and overweening care for self. How far from all these disturbances true Love is. They who are so absorbed in their own fancies care but little for the Beloved. All your troubles come from want of faith. If you had not resisted God to follow your own devices, you would not have suffered thus; there is no greater evil than these efforts to attain a visionary relief. A dropsical patient only increases his thirst by drinking, and so the victim of scruples only increases his trouble by heeding them; and indeed he deserves it. The only cure is to silence them and turn at once to God; and at such times it is prayer and not confession that will heal the heart.

And so we might go through many subjects: the end, wherever we might stop, being the same, namely, that we are reading the words of a wise Christian man, who, having lived for others in his lifetime, still lives for them on earth. That is one of the laws of spiritual history.

* *Spiritual Letters of Archbishop Fénelon. Letters to Women.* (Rivingtons.)

*THE ORIGIN OF THE POLYNESIAN NATION.**

On the principle that a greater number of men are interested in a quarrel than in an ethnological problem, there can be no doubt that Dr. Lang's last chapter should be read first. In it he indirectly assails the late revered John Williams, the martyr of Erromanga, and directly accuses the late Rev. William Ellis for a wholesale plagiarism of his ideas about the origin and migrations of the Polynesian race. He states that, in 1834, he published a small volume setting forward his "identification of the Polynesians with the inhabitants of Eastern Asia and the Malays of the Indian Archipelago, and demonstrating the possibility of crossing the Pacific to the eastward, notwithstanding the easterly trade winds of the intertropical regions of that ocean; and his discovery of the way and means by which America had been first reached by the Polynesians, and their identification as being the same people with the Indo-Americans." Dr. Lang says that, while William Ellis, in his "Polynesian Researches"—published prior to the appearance of his book—advanced a very different theory, adopting and strongly advocating that of De Zuniga that they had come from the Continent of America, running down to the westward with the easterly fair wind, he (acting as editor of John Williams' "Narrative," later than 1834) declared that now he "had no difficulty in tracing the origin of the copper-coloured Indians," and set forth there precisely the same views as Dr. Lang had broached in his book some years before. There can be no doubt that something is to be said for Dr. Lang's view; but most readers will feel it to be unfortunate that he should have wholly left over the efficient exposure of the appropriation till both men have passed away and are unable to enter on their defence or to give any explanation.

Dr. Lang undoubtedly makes out a very coherent theory of the Polynesian migrations, throwing not a little light on the peculiar similarities in many respects between the Indo-Americans, and Mexicans, and the Polynesians, such as have been brought out by Mr. Heaviside and others. Dr. Lang has devoted no little time and care to testing at many points the theory he advances, as will be seen by the following short extract:—

The first question that presented itself for inquiry was to what point on the west coast of South America would a Polynesian vessel caught suddenly, when off the coast of Easter Island, in a violent westerly gale, such as I had myself experienced in the year 1830, be driven by the tempest?—and the second was in what direction would the unfortunate Polynesians proceed in their subsequent migrations after effecting a settlement in the unknown land? As to the first of these questions, I was at once constrained to conclude that the unfortunate Polynesians must have landed somewhere near Copiapo, in what is now the state of Chili, in South America, in latitude 27° south, nearly; for the violence of the gale supposed would prevent them from diverging either north or south from the parallel of Easter Island. The second question I answered by showing that they must have migrated either north or south, as the vicinity of the Andes would prevent them from getting far to the eastward.

Having settled these questions satisfactorily, as I conceived, I proceeded to inquire whether the architectural remains which these wanderers had doubtless left behind them in their subsequent migrations bore any resemblance to those of the extinct civilisation of Polynesia; whether there was any identity or resemblance in the singular manners and customs of the Indo-Americans and those of the South Sea Islanders; and, lastly, whether the languages of these two races of men gave any evidence of their common origin.

Dr. Lang has in the long interval that has elapsed since the publication of his first edition taken care to investigate further, and has added not a little to the confirmation of his theory. Of course, it is but a theory—nothing definite in the way of demonstration being attainable; but scientific men will find much that is suggestive in Dr. Lang's book, and the general reader not a little that is interesting. One of the most efficient points is made out of the similarity of Polynesian and Indo-American temples. On this point Dr. Lang says:—

We have specimen temples of the Polynesians on

* *Origin and Migrations of the Polynesian Nation.* Demonstrating their Original Discovery and Progressive Settlement on the Continent of America. By JOHN DUNMORE LANG, D.D., A.M., Senior Minister of the Scotch Church, Sydney, Honorary Member of the African Institute of France and of the American Oriental Society, &c., &c. Second Edition, greatly extended and improved. (Sampson Low, Marston, Son, and Co.)

the one hand, and the Indo-Americans on the other, perfectly identical in their plans and details, but altogether unlike any religious edifices that have ever been seen or heard of in the Old World for two or three thousand years past. A parallelogram of larger or smaller dimensions, as it suited the particular case, with a low fence in front, a strong wall to the right and left, enclosing the area of the temple, and a long flight of steps to the summit or platform of a truncated pyramidal building, right opposite, but without a roof—such was the *Marai* of the Polynesians, and the *Teocallé* of the Indo-Americans. It is scarcely proper to call these structures temples; but they were each like a parish church in our own country—the place of worship, and especially the place of sacrifice, for the surrounding district.

We are not so sure of some points in Dr. Lang's argument about "The High Places of Scripture"; but the following will suggest an effective point in his argument:—

To suppose that the North American Indian could have excogitated for himself the idea of one Great Spirit, controlling the universe, but invisible to men, is something I cannot believe; especially as such an idea had never been attained by the sages of Greece and Rome. But I can easily conceive of it, as a fragment of Divine revelation impressed upon the minds of the forefathers of the Polynesian nation, and carried by them and their descendants across the Pacific and to both continents of America. At all events, there is no question as to the fact of their being such an impression on the American mind. "The Indians of the forest," says Baron Humboldt, "when they visit occasionally the missions, conceive with difficulty the idea of a temple or an image." "These good people," said the missionary, "like only processions in the open air. When I last celebrated the patron festival of my village, that of San Antonio, the Indians of Inirida were present at mass. 'Your God,' said they to me, 'keeps himself shut up in a house as if he were old and infirm. Ours is in the forest, in the fields, and on the mountains of Sipapu, whence the rains come.'"

BRIEF NOTICES.

Seventeen Years in the Yoruba Country. Memorials of Anna Hinderer. New edition. (Religious Tract Society.) Perhaps some of our readers are already acquainted with this work; if they are not, they have missed one of rare value as a memorial of a rare and devoted life. Such was that of Anna Hinderer, who may be said to have sacrificed herself for the sake of the blacks of Western Africa. We are glad to notice in this present edition, that, although the church established at Ibadan by Mr. and Mrs. Hinderer has been left for eight years without European aid, it still exists under a native pastorate and catechists. That is the right way to establish native churches.——*The Heroic Wife; or, the Wanderers of the Amazon.* By W. H. G. Kingston. (Griffith and Farran.) This is an animated narrative of the adventures of French Huguenots who went to Peru after the revocation of the Edict of Nantes. Mr. Kingston has brought his best power to bear upon the narrative of the journey from Peru to Para, over the mountains and down the Amazon, and his descriptions of the scenery are very vivid.——The *White Feathers* (Religious Tract Society) is a short tale adapted for young servants. For its purpose—of warning against the vanity of dress and the dangers of indiscriminate company—we do not know a better.

Holloway's Ointment and Pills.—Self Help.—In sickness it was a momentous matter to find an easy, ready, and reliable remedy for outward disfigurations and inward disorders before the inestimable discovery of these preparations. No invalid need now be at a loss for successfully managing ulcers, sores, tumours, boils, bruises, sprains, &c. Enveloping Holloway's medicine are very intelligible printed directions for using them, which should be attentively studied and immediately followed by the application of his treatment. Sooner or later the sufferer will assuredly triumph over the worst diseases. This searching Ointment disperses all those malignant humours which aggravate many diseases of the skin, often prevent the cicatrisation of ulcers, and ever kindle imflammatory tendencies in the system.

Cardinal Ecru, or Cream.—Judson's Dyes.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

Invalids.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

Reckitt's Paris Blue.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

Teeth, £1.—The Complete Upper or Lower Set of Fourteen Pure Mineral Teeth, fitted and fixed to the mouth without pain. The extraction of stumps, loose or decayed teeth not being necessary in any case. This perfectly painless system of adapting artificial teeth to the mouth is protected by Her Majesty's Royal Letters Patent; and a written guarantee given with every case that they will not decay or change colour. 54, Rathbone-place, Oxford-street, near Tottenham-court-road. Mr. M. F. Toomey, Surgeon-Dentist.

Substitute for Milk.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

Births, Marriages, and Deaths.

BIRTHS.

REED.—Oct. 28, at 6, Northampton Villas, Seven Sisters-road, London, the wife of the Rev. Charles Edward B. Reed, M.A., of a daughter.

MARRIAGES.

THOMPSON—DEANE.—Oct. 23, at the Friends' Meeting House, Brighton, Lewis, son of F. J. Thompson, of Bridgwater, to Elizabeth, only daughter of the late William Deane, of Brighton.

ENGLISH—THYNNE.—Oct. 25, at the Congregational Church, Cheltenham, by the Rev. Dr. A. Morton Brown, LL.D. (by licence), Henry George English, Riding Master, the Riding School, Cheltenham, to Emily Louisa, second daughter of Arthur Thynne, of Dublin.

HAMMOND—LARTER.—Oct. 25, at the Victoria Park Tabernacle, Charles Hammond, son of the late John Hammond, of Sheffield, to Mary Ann Larter, youngest daughter of the late John Larter, of Homerton, London.

YEOMAN—ABERY.—Oct. 25, at the Congregational Church, Leyton, by Rev. J. Dickerson Davies, M.A., Kossuth Mazzini Yeoman, son of T. Burdett Yeoman, Hackney, to Hannah Ann Abery, second daughter of John Abery, gentleman, Poplar Villa, Leyton.

TAYLOR—JONES.—Oct. 25, at Lower Clapton Congregational Church, by the Rev. Frank Soden, Alfred George, eldest surviving son of Walter Taylor, of the Manor House, Teddington, to Edith Harriet, eldest daughter of Edwin Jones, of Taymouth House, Hackney Downs.

DEATHS.

BAILHACHE.—Aug. 12, Rowland Scott, aged 4; Aug 24, Jessie, aged 11; son and daughter of the Rev. Philip Bailhache, Baptist minister, Melbourne, Australia.

JONES.—Oct. 22, at Stonea Grange, Wimblington, Isle of Ely, Emily Ann, the beloved wife of John Calread Jones, and only daughter of Edward Few, of Willingham, Cambs, in her 28th year.

LEWIS.—Oct. 23, at Hampstead-road, Birmingham, Thomas Harris Lewis, formerly of Preston, Lancashire, eldest son of the late Rev. Thomas Lewis, of Cardiff, aged 73.

BROWN.—Oct. 24, at Sevenoaks, Alice Louisa, youngest daughter of the late Mr. Henry Brown, of Thetford, Norfolk, aged 33 years.

GILL.—Oct. 25, at 24, Ferntower-road, Highbury New Park, John Gill, aged 55.

HENDERSON.—Oct. 25, after a few days' illness, at his residence, 5, Stanhope-street, Hyde Park Gardens, Henry Henderson, Esq., late of Highbury Park, aged 71.

SMITHIES.—Oct. 25, at Earlham Grove, Wood Green, Catharine Smithies, mother of T. B. Smithies, Editor of the "British Workman," in her 83rd year. "Her end was peace."

Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Sold only in packets labelled—"James Epps & Co., Homœopathic Chemists, London."

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Oldridge's Balm of Columbia.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as headdress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

Perfection.—Mrs. S. A. Allen's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

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Advertisements.

HOME EDUCATION.—A LADY residing in the healthiest part of Malvern, and wishing to Educate her own little Daughters at Home, would be glad to hear of Two or Three others to join them.—For particulars apply to Rev. A. S. Richardson, Castle House, Malvern.

WANTED (after Christmas), by a Lady, a SITUATION as HOUSEKEEPER, or Companion to a Lady, or any place of trust where nothing menial is required. Good references. Address, M. H., Maiden Newton, Dorset.

CONGREGATIONAL UNION LECTURE for 1877

Subject—The BASIS of FAITH.

The NEXT LECTURE of this course will be delivered by the Rev. E. R. Conder, M.A., on the evening of Tuesday, Nov. 6th, in the MEMORIAL HALL, Farringdon-street.

The Chair will be taken by Wm. H. WILLANS, Esq., at 7 p.m.

Subject—ARCHITECTONIC UNITY.

The remaining Lectures will be as follows:—

The Voice from Heaven. November 13.
Jesus. November 20.
The Voice Within. November 27.

ALEXANDER HANNAY, Secretary.

Memorial Hall, Oct. 30, 1877.

LONDON CONGREGATIONAL UNION.

Rev. ALEXANDER RALEIGH, D.D., Chairman.

The HALF-YEARLY MEETING will be held in the MEMORIAL HALL, Farringdon-street, on Tuesday, November 6, at Three o'clock.

Chairman's Address.

Conference on "The Deaconship in Free Churches."

The Rev. Edward White will introduce the subject.

ANDREW MEARNS, Secretary.

MISSION TO ITALY.

A MEETING for UNITED PRAYER will be held in the PRESBYTERIAN CHURCH, Upper George-street, Bryanstone-square (Rev. Donald Fraser, D.D), on Thursday Evening next, Nov. 1, at 7 30 o'clock, to supplicate the Divine blessing for the Deputation from the Council of the Evangelical Alliance—viz, the Hon. and Rev. E. V. Bligh, the Rev. Dr. Fraser, and the Rev. William Arthur, M.A.—about to proceed to Italy. Christians are earnestly invited to be present.

ABOLITION of STATE REGULATION of VICE. Under the Auspices of the National Association for the Repeal of the Contagious Diseases Acts.

A MEETING of supporters of the above movement will be held in the PILLAR HALL, CANNON STREET HOTEL, at Half-past Seven p.m., on Friday, November 2nd.

The Right Hon. JAMES STANSFELD, M.P., and Professor STUART, LL.D., of Cambridge, will give an account of the recent Congress at Geneva on State-Regulated Vice, &c., at the Sections of which from 500 to 1,500 persons of various nationalities were present.

Admission to the Meeting by Free Tickets, to be had of Fredk. C. Banks, Secretary of the National Association, 2, Westminster-chambers, Victoria-street, London, S.W., and at the Doors.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.—At the Half-Yearly Election to this School, held at the Memorial Hall on Tuesday, Oct. 30, the following were the SUCCESSFUL CANDIDATES:—

1. H. L. Sackett ...	4,000	4. P. J. James ...	3,399
2. J. R. Wormington ...	3,771	5. W. B. Craig	3,387
3. A. P. Bennett ...	3,530	6. J. G. Neave ...	3,263

JOSIAH VINEY, Hon. Sec.

EARNEST WORKERS, Members of Christian Churches and good salesmen, WANTED as COLPORTEURS. Apply by letter, or personally, from 10 to 5, to the Secretary, Colportage Association, Metropolitan Tabernacle, Newington Butts, S.E.

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School situated in healthy suburb of Brighton. Principal a Dissenter. In 1876 one pupil passed the Matriculation Examination, London University, in Honours. Prospectus supplied on application.

Referees:—Sir Charles Reed, Dr. Angus, Dr. Allon, Rev. Paxton Hood, Rev. C. E. B. Reed, Rev. C. Bailhache.

M. CONEVON, Professor at the LADIES' COLLEGE, LAUSANNE, aided by Madame CONEVON, continues to RECEIVE YOUNG LADIES either for study at the College or for lessons at home. Highly recommended by the Rev. H. C. Leonard, M.A., Bournemouth, who will send prospectus, &c., on application.

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ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Priseman in Higher Senior Mathematics of University College, London, Fellow of University College, London.

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Boys are prepared for the Universities, the Professions, and for Commerce.

Nine Seniors and twenty-six Juniors, out of a school of a hundred pupils, passed the last Cambridge Local Examination, thirteen with honours—one the first Senior in England, who obtained the Syndicate's prize of £12, the Hatherton Scholarship of £40 per annum, and the offer of the Sizarship given by St. John's College, Cambridge, (to which is added £20 a-year) to the First in Greek and Latin.

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For particulars as to Scholarships, &c., apply to the Head Master, or to the Secretary, the Rev. Philip P. Rowe, M.A., Tettenhall, near Wolverhampton.

AUTUMN TERM from Sept. 18th to Dec. 20 h.

NORWOOD ORPHAN SOCIETY, for the TRAINING UP of BEREAVED CHILDREN in CHRISTIAN FAMILIES. Approved cases received in the order of application. No voting. CONTRIBUTIONS are earnestly requested in aid of this new charity, and will be thankfully received and acknowledged by the Treasurer, Watson Osmond, Esq., 60, Fenchurch-street, E.C., and Netherton, Penge-lane, Sydenham; or the Hon. Secretary, Rev. G. T. Coster, Sunny Bank, South Norwood, S.E. Post-office orders to be made payable at the General Post Office. Cheques to be crossed London and South-Western Bank.

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Apply to the Head Mistress, or Rev. Chas. Winter, Principal of St. John's Hill House Academy.

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The success of this School for thirty-six years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book keeping, and mercantile correspondence. During the past year, 1876-7, all the candidates sent up from the School have passed the Local Examinations. Cambridge Local Examination Dec., 1876, one Senior and five Juniors passed (three in honours and distinguished in four subjects). Oxford Local Examination, May, 1877, one Senior and two Juniors passed (one in II. Class). They passed collectively 107 out of 108 subjects. References to parents in all parts of England. Inclusive terms twenty-two or twenty four guineas.

For views and prospectus apply to the principals, Messrs. J. and J. W. Marsh.

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Mrs. Pearce has removed to the above spacious house, which is well adapted for school purposes, containing lofty school-rooms, and standing in its own grounds, which consist of large playground, garden, and croquet lawns.

In this School the course of instruction is on the most approved system of modern education, combined with the domestic comforts of a private family. Pupils from this School have successfully passed the Cambridge Local Examinations in honours.

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HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A. F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., M.A., Fellow of Trinity Hall, Cambridge; also B.A.; First Class in Mathematics at the University of London.

T. T. JEFFERY, Esq., B.A., late Scholar and Priseman of Peterhouse, Cambridge; 9th Classic in 1877.

ALFRED ERLEBACH, Esq., B.A. Lond.

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ARTHUR ERLEBACH, Esq., B.A. Lond.

LADY RESIDENT—Miss COOKE.

The MICHAELMAS TERM commenced the 20th SEPT.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

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JOHN CROSSLEY, Esq., Halifax, Chairman
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
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For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

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76, Wimpole-street, Cavendish-square, W., June 15, 1876.

F. W. Darlow, Esq.

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GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. EDWIN PAXTON HOOD.

50, Hilmarten-road, Camden-road, N., August, 1877.

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EDWIN PAXTON HOOD.

From RICHARD C. SHETTLE, Esq., M.D.

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RICHARD C. SHETTLE, M.D.

To Darlow and Co.

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From the Rev. CHARLES GARTH FULLERTON.

Boothby Graffor Rectory, Lincoln, May, 18, 1877.

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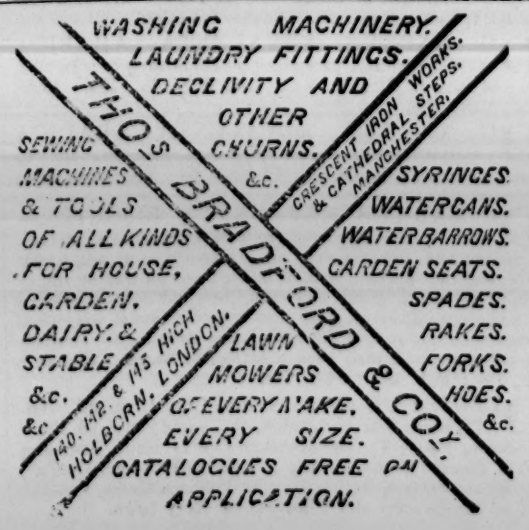

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When I received the invitation to deliver this course of lectures, you had recently completed the centenary of your national independence. Perhaps that celebration may have made you more vividly conscious than ever that, although the political ties which once united the States of this great Republic to the ancient monarchy of England are severed, Americans and Englishmen still belong to the same race. It may have reminded you that the most heroic and glorious periods in the political history of the English people, the noblest names in our literature, the most sacred traditions of our churches, are yours, as well as ours. It may have renewed and deepened your generous affection for us. Gentlemen, I believe that every patriotic American and every patriotic Englishman, every wise and thoughtful Christian man on the other side of the Atlantic as well as on this, desires to draw closer and to strengthen those ties between the intellectual and religious life of the two countries, which the disruption of former political relations could not dissolve; and it is partly because I share this desire that I am here to-day.

In preparing these lectures, one consideration greatly relieved the anxie y from which it was impossible that I should altogether escape. I remembered that when you come to England you come to see the monuments and memorials of ancient life and manners. You care very much more for the cathedrals at Canterbury, Lincoln, and York than for the new Houses of Parliament at Westminster. The Warwickshire lanes in which Shakespeare courted Ann Hathaway three hundred years ago—lanes with hedges which are as green to-day as they were in Shakespeare's time, and in which the same wild roses were growing last summer that he picked to make a wreath for her hair—are more attractive to you than the best railway line in the country; and to you Shakespeare's house at Stratford-on-Avon is more interesting than any of the splendid mansions built for successful merchants and stockbrokers at South Kensington or Knightsbridge. Nor is your interest wholly absorbed in those ancient buildings which are attractive for their stately and noble architecture, or in those places which have the charm of association with famous names. Rude cottages by the roadside or on village greens, cottages in which successive generations of obscure peasants have lived and died, and in which hardly a beam or a stone has been changed since the time of the Commonwealth; sleepy country towns lying remote from railways, and almost untouched by the life and stir of the present century—these also interest you, for at home you have nothing old except the rocks, the mountains, the stars, and the sea. This seems to me to explain why an Englishman was nominated to this lectureship.

He said he had nothing to say but what was trite and commonplace, and he was increasingly disposed to value the trite and the commonplace, especially in everything that related to the practical ordering of life and the securing of the great ends of human existence. With Nathaniel Culverwell, he always "reverenced a grey-headed truth," and he thought they should be very cautious in diverging from the conclusions established by long experience and the general consent of wise men. He then proceeded to give some counsel to the students as to the work which lay before them. He thought that the earnest desire to be doing something toward lessening the sorrows and sins of men should occasionally master their intellectual enthusiasm. If, however, they were to be good preachers by-and bye, it was necessary they should be hard students now. 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He thought that the history of the evolution of the Calvinistic theory of the Divine Government during the ages between Augustine and Francis Turretin was quite as remarkable as the history of the formation of the tertiary strata; and a sentence of the Athanasian Creed, with the impress upon it of the subtle theories and protracted controversies from which it derived its precise form, was quite as curious a subject of study as a remarkable fossil in the limestone. In his view the very words of the great moral sciences were living things, and not an artifical manufacture, like the technical terms of the physical sciences. They had come from the very life and soul of man. They told the story of the deepest thoughts and most tragic struggles of the race—of its sins and its sanctity, its darkest fears and its divinest hopes. Nor would those who sneered at theology, if they thought at all on the relations of the human soul to God, escape the necessity of finding some answer to the questions which theology attempted to solve, even if the only answer was that the questions were insoluble. He refused to concur in the confession—very lightly and flippantly made by some men—that the subjects included in the range of theological science were inaccessible. Made in the image of God, with the history in their hands of a wonderful revelation of God to their race and with the Spirit of God permanently abiding in the Church, they might know something of the nature of God and of his moral relations to mankind. There were many problems relative to Christianity for which they would not find a solution. The theological students of Yale had the same perplexities and uncertainties as the theological students of the old country; they would have to begin to preach while the great task of organising their theological theories was still unfinished. If they were trying to settle any grave and important theological question, let their investigations be carried on in their study. They might do well to write as they thought, for they very often discovered that an argument, a conception, a theory which seemed vigorous and beautiful in its disembodied form became incoherent and wholly unsatisfactory as soon as it was fixed in words and transferred to paper. The preacher became acquainted with a great many speculations which had broken down; but as to the real truth about the subjects which these speculations were intended to illustrate and explain, he had not made up his mind. But if he was not clear as to the right solution of many large and vital controversies, he was perfectly clear that the people about him had received by tradition very wrong solutions; and so he attempted to set them right. Mr. Dale went on to speak of the relations of the minister to his congregation in respect to preaching. A good preacher was one whose purely intellectual interest in his work was keen, strong, and contagious. But the wants of the people should never be forgotten. To preach Sunday after Sunday without any sympathy with their sorrows and disappointments, their happiness, their hopes, their struggles with temptation, their failures and their triumphs; to preach as though preachers were not of the same flesh and blood as their hearers; to permit their whole interest to be absorbed in the investigations of scholars and the controversies of theologians: to care less for the righteousness and the religious strength and joy of their congregations than for the beauty and depth of their thought, the grace and vigour of their style—that was treachery both to the Church and to Christ. Alexander Vinet reminded them that "preaching is an action." A true sermon was meant to do something. It was not intended to be listened to merely. It failed of its purpose unless it made some truth clearer or more vivid or more certain to those who heard it, or unless it explained and enforced some duty, or unless it strengthened some Christian affection, or brought solace to trouble or courage to despondency. If they were to be successful, there must be vigorous intellectual activity; but it must be directed by a definite intention to produce a definite result. Their intellectual activity must be of the nature of work—not merely of the nature of pleasant and healthy exercise. There must be patient instruction, solid argument, earnest appeal, and declamation, if they pleased; but they must know what they meant to do, and put out their whole strength to get it done. They would preach to no purpose unless they had a purpose in preaching. Archbishop Whately said of some preacher that "he aimed at nothing and hit it." After giving a caution against adopting a melodramatic and hysterical kind of preaching, which stimulated the passions, but conveyed no solid instruction and produced no wholesome moral or religious results, Mr. Dale concluded his first lecture in the following terms :—

I believe in the duty of consecrating to the exposition and defence of Divine truth every faculty and resource which the preacher may happen to possess. There is no power of the intellect, no passion of the heart, no learning, no natural genius that should not be compelled to take part in this noble service. The severest and keenest logic, the most exuberant fancy, the boldest imagination, shrewdness, wit, pathos, indignation, sternness, may all contribute to the illustration of human duty and of the authority and love of God. If the heavens declare God's glory, if fire and hail, snow and vapour, and the stormy wind fulfil His word, if all His works praise Him, then the loftiest heights of intellectual majesty, the most dazzling intellectual splendours, every brilliant constellation in the firmament of genius, the lightnings and tempests of noble and eloquent passion, may also praise the Lord and show forth His excellent greatness.

But the mere sensational preacher cannot shelter himself under any such plea as this. He is always straining for excitement. He cares nothing about the means by which he produces it. Even if he has true genius, his preaching is a peril to the souls of men. Dramatic power in the pulpit, as well as on the platform or the stage, may move to laughter or tears; impassioned rhetoric, when used by the religious orator, as well as by the politician, may lash the most sluggish nature into vehement agitation; and a sermon, by the native force of the preacher, may produce an effect upon the emotions which may be mistaken for penitence, adoration, or faith. But if the effect which we produce is not produced by the clearness, energy, and earnestness with which we illustrate the very truth of God, we shall save neither ourselves nor them that hear us. Most commonly the men who are tempted to preach in this style are mere charlatans. They have neither the fire of human genius nor the fire of a Divine zeal. They win a transient popularity; but they inspire no intellectual respect, they command no lasting confidence. Their popularity is a shame to the Church, and contributes nothing to the final triumphs of the Kingdom of God. I entreat you to refuse to purchase a temporary and worthless popularity by means so base. Preaching of this kind is a prostitution of the true dignity of the pulpit, and a desecration of the Gospel of Christ.

THE REV. J. G. ROGERS ON THE RECENT CHURCH CONGRESS.

On Friday evening a lecture was delivered at the Memorial Hall, Farringdon-street, by the Rev. J. G. Rogers, B.A., on the recent Church Congress. The large hall and the galleries were full, the bulk of the audience evidently being in accord with the lecturer; but there was a small knot of persons at one end of the hall who were quite opposed, and who occasionally manifested their disapprobation. The Rev. Dr. H. Allon presided, and amongst those on the platform were Mr. H. R. Ellington, Mr. A. Dunn, Mr. W. H. Willans, the Rev. J. Russell, the Rev. J. C. Gallaway, Mr. J. Carvell Williams, Mr. T. Chatfeild Clarke, Mr. J. F. B. Firth, Mr. C. J. Whiteley, the Rev. E. White, and the Rev. G. S. Ingram.

The CHAIRMAN said they were about to listen to an address from the eloquent lips of their friend Mr. Rogers—to an exposition of such aspects of the State-Church question as were illustrated by the recent Church Congress at Croydon. It was right and fitting that they should do so, for every institution that appealed for public sympathy and support was bound to give an account of itself, and if it was attacked, it was bound to show cause why it should be continued, and defend itself against such assaults. He would have no reason to complain if any number of Churchmen thought proper to criticise his Church in every possible way, only let it be carried on with candour and Christian charity. As a citizen he claimed the right to criticise every public institution. The Established Church was part of the State administration for which he was responsible in his degree. It had its representatives in the State Legislature, the laws of which he was bound to obey. It was his right and duty to look at the work of that State institution, and see if it was fulfilling the conditions under which it entered into that relationship. A Churchman could not claim the immunity which he might claim, but he must be willing that his institution be open to the criticism of those who could not dissever themselves from that national institution. As a Nonconformist he had come to the conclusion that he could worship God better by his own church order, and under other conditions than the State Establishment imposed. He had dared to worship God contrary to the law, and he was bound to get that law reversed which imposed a certain form of religion upon the country generally. He was forbidden to secure that result by any steps which would be a violation of law, but he was bound to seek the alteration of that law, which he deemed to be one of the most injurious upon the Statute book. He knew nothing which caused more bitter feelings and did greater injury than the Establishment as it existed in this country. He appeared there that evening because he was a political Dissenter in the strictest sense. He had no wish to invoke the civil power to interfere with the Episcopalian as such. It was not that church

which he wished to touch. The thing which he wished to do was to promote the repeal of an Act of Parliament. The Church of England occupied its present position by virtue of an Act of Parliament, and as a rational man he adopted political means to remedy that political wrong. He wished to sever Church and State, and therefore he employed political means to induce Parliament to reverse what he thought was a great wrong. Their friends talked about "comprehending" Dissenters. He had no wish to be comprehended. (Hear, hear.) Dissenters as one man were averse to that. There were many opportunities and inducements if they did wish to return, but they preferred the freedom they had won. They were there to accept the challenge which was thrown down at the Church Congress somewhat recklessly, and with an absence of Christian candour and brotherhood. There was nothing so difficult as to forgive a man whom we have injured. He supposed the Pope never forgave Luther, and he doubted if their Established Churchmen would ever forgive Nonconformists for seeking to put an end to their prerogatives. He thought they ought to be deeply thankful that God had given such gifts to their friends Messrs. Dale and Rogers. So far from fighting shy of them, he felt admiration for them and the work they had done. The time would come when those two noble men would be canonised, as their great leaders Clarkson and Cobden had already obtained that canonisation, and John Bright—(cheers)—was in a fair way to obtain it also. Let it be seen, then, that those who worked, but had to be silent, were in full sympathy with them. There was nothing he should feel more proud of than to stand side by side with them. (Cheers.)

The Rev. J. G. Rogers, before commencing his address, referred to a letter which had been put into his hand imputing unworthy motives to him. One of his greatest pleasures in connection with that meeting was that the Church had met in congress. If he was asked what right he had to deal with the Church Congress he would reply, What right had the Church Congress to deal with him? There were observations made there upon their mode of procedure, and suggestions were made which, if they were prepared to accept them, they had better do so. He believed that the mode in which the Congress dealt with Nonconformists had been differently appraised by different individuals. Some thought that the mode in which Nonconformists were dealt with was kind and flattering and genial. Tastes differed, and everything in a question of that kind depended upon taste. He was not going to deal very much with those attacks upon Dissenters, but with the broad question which had been raised as to the proper relationship which ought to exist between Church and State—whether that relationship was satisfactory to him as an English citizen; and he should try to get light upon it from the recent Church Congress. Those gentlemen who assumed that they must regard the success of the Congress with dissatisfaction, despondency, or envy, mistook their spirit and aims. It was only those who believed that theirs was "the Church," and that there could be no Church beside, who could envy other men. It was quite possible to be loyal to one's own Church, and yet to understand that that Church was not likely to comprehend all England. There was too much work for all to do for Nonconformists to be envious. So far as the Congress was a sign of vitality and earnest and spiritual thought, he rejoiced in it. So far as it dealt with broad questions which were of common interest to all, and dealt with them wisely, he was ready to recognise its virtue. So far as all its religious movements were concerned, if God was served and Christ preached, he rejoiced. But why was it that such lines of demarcation separated him from such men? Was it because some cannot conform to articles and tests that it was so? Then he was justified more than ever in opposing that Establishment which created the invidious distinction, and separated those who on every principle of Christian faith and charity should be closely united. There was another aspect in which success was claimed for the Congress in which he did not find satisfaction. They were reminded that the Congress had met and parted in perfect peace. (Laughter.) A more extraordinary statement than that it was hardly possible to conceive. The fact was that peace was not expected, but it was maintained mainly through the presidency of the Primate. He was, as he said, the head of a great institution by the providence of God—and he might have added by the choice of Mr. Disraeli—(laughter)—and those who maintained the Establishment had no right to complain of his conduct, his admirable temper, and unfailing tact. He was anxious to avoid anything coming within reach of a burning question, and he began by showing that a compromise might be either a concealment or a suppression of the truth, or it might be a recognition of the various changes of the one unchanging truth as it presented itself to various minds. He wished to know which of these two ideas of compromise was worked out at the Congress? Was all the truth uttered, or was it partly suppressed? Did Canon Ryle conceal nothing when he was brought into edifying union with Canon Cart[illegible]? When he said he would unite with Canon Cart[illegible], or with Canon Farrar or with any other canon, to keep Nonconformists out of the churchyards? Did Canon Ryle think so little of the truth that he was content that the teaching of [illegible] Society of the Holy Cross, as contained in "The Priest in Absolution," and that the system of confession should permeate all England, if only they would keep Dissenters out of the churchyards? (Loud applause.) There was a sense in which a compromise was maintained at the Congress, but it was maintained simply by management. So far as he read the proceedings of the Congress the compromise quite broke down. Why, there was a clergyman who wrote in the *Daily News* that it must not be supposed that because no clergyman stood up in favour of disestablishment there was no one present who wished to do so, for there was an admirable arrangement by which they could not find their way to the platform; and he gave them to understand that there was a suppression of truth, not because there were not men who wished to utter it, but because there were clever arragements by which they had not the opportunity of uttering it. He did not think it was a noble and manly course to secure peace at such a price as that. Diocesan conferences were now being held in almost all the dioceses in England. He believed there were only two in which the bishops would not call them — London being one. Dissenters for the most part formed a prominent topic at those Congresses. He rejoiced in those Congresses being held, because all those meetings brought home to the hearts of Churchmen the fact that they had not that power which ought to belong to them as an important community. Those gentlemen met men of intelligence and thought and deep convictions, and the idea must come back to them, "What can we do?" He was taunted by someone who asked, What can the Congregational Union do? But the Congregational Union could do just what the Congregational Churches pleased, without consulting any Parliament at all, while all those gentlemen assembled in Church Congresses were, as Cannon Ryle had said, like dumb dogs that could not speak. Did they think men of principle, honour, and deep spiritual feeling liked to be told that, and that they were content? They were crying out for that power, and that power they would get, but never until they were disestablished. (Cheers.) The tendency of all those movements was to destroy the national character of the Church. The gentlemen who took part in those congresses and conferences might not know it, but their propositions were simply propositions to reduce the Church of England from the position of a national Church to the Church of a particular sect. The theory was that the whole nation was the Church. At the congress Mr. Thomas Hughes, amid much clamour, maintained that the Church of England existed as a national Church by the will of the nation, and by the law every Englishman was a member of the Church. But there came the difficulty, because as soon as members of the congress, or others, said Churchmen only should govern the Church, the question arose, who were Churchmen? The law made them all Churchmen. (Laughter.) The theory meant a great deal. The Church of the nation had a right to the endowments of the nation. If they were going to recognise facts, and say that the nation was no longer the Church, then they had to consider on what possible title, and by what possible right, a Church, which had long ceased in fact to be what it was in theory, could claim the endowments, and the dignity, and powers which belonged to a National Church. There was a great deal of confusion about that which seemed to prevail in the Congress, and which prevailed to a great extent in the nation. The fact was the Church of England was simply the creation of law. Parliament set it up; Parliament made it what it was, and Parliament could overthrow it to-morrow. (Cheers.) The Bishop of Winchester said at the Congress, "There is a law of the Church universal and of the Church to which we belong as a National Church. A National Church had a right to its own distinctive customs. It has no right to interfere with the great creeds of Christianity, which are inviolate, but we have a right to have our own law with regard to such petty matters as the dress or posture of a minister." Who were the "we" who were to have this right? Had Convocation the power to make laws for this National Church? Certainly not. Why the complaint all through the Church was that Convocation had no power. The "we," after all, were the Parliament of England. (Cheers.) The Parliament of England meant the people of England, and the people of England included the Nonconformists of England. (Cheers.) There were Nonconformists out of the Church, but there were also Nonconformists within the Church, who were doing their best to assert their independence. In fact, the Church was in a transition state, through which it must pass before that was accomplished which must come. Canon Curteis, who was not their most courteous opponent, said at the Congress that up to the last seven years the Dissenters had not only been taking a manly course, but that what they had done was perfectly justifiable. But what was done before 1870? Why, first the Toleration Act was passed, and Canon Curteis thought it a right thing, but by the Toleration Act it was confessed that the Church was not the church of the nation, but that there were sects and parties outside which must be tolerated. Dissenters were admitted to Parliament, and that gave them the right to become governors of the National Church. The marvel to him was that Churchmen did not feel that that galled and oppressed them. The next events were the abolition of Church-rates and the admission of Nonconformists to the Universities, in both of which Canon Curteis said the Dissenters were in the right. They only wanted to go a step further and to put on the coping-stone to this grand edifice of religious equality which had been building so long. What had they done since 1870 that they had not done before. It was more than seven years since Edward Miall—(cheers)—first sounded the blast of war against the political institution which had taken the place of a religious church. It was more than seven years since political Dissenters, who were only guilty of trying to make the Church non-political, first commenced their efforts. It was more than seven years since the Liberation Society came into existence. They had for many years said they wanted that which they now said they wanted. The principles which they were acting on now they had avowed from the first; there had been no compromise, nor concealment, nor judicious reticence. They had said from the first that the kingdom of Christ was not of this world; that the Church of Christ must be free, and they desired no more to-day. They said to Canon Curteis and to those like him, Carry out your aspirations and be free! Disestablishment had not come to England, but it had come to the Colonies, and he would call their attention to some of the speeches of colonial bishops. Bishop Parry said of the Synod of the unestablished Church that its influence was great because it was a representative body, and because it had a certain legislative power. The Bishop of Sydney followed in the same strain, and the Bishop of Grahamstown said he would rather resign his ministry than put his neck under the yoke of the Established Church as it existed in England. Mr. George Harwood wished to absorb Dissenters, and thought too much was said about conscience. But if ever the spirit of Nonconformity was brought into the Church, conscience would go with it. By conscience they were what they were, and they were content to be scoffed at by any man who told them they heard too much about conscience. Many of his hearers would have read the accounts which had appeared in the papers of the terrible oppression of and tyranny over the peasants in France during the recent struggle in that country. And who were the oppressors? The priests. (Cheers.) And what had been their instrument? The confessional. (Cheers.) He did not mean to say that they had got the confessional established in England at the present moment; but if they had got the germs of the evil, the evil itself would appear. In the Church Congress there was not a single voice raised to protest against that evil. They had a right to their own opinion, but they had no right to take the course they did in the name of the nation. (Cheers.) He had not come there as an enemy of the Church of England, he had not come in forgetfulness of the obligation which he and they owed to many of her illustrious sons; but the time had come for them to show the world that it was possible to reconcile the most perfect liberty with absolute loyalty to Christianity, and that the kingdom of Christ never grew so much or increased so rapidly as when it grew by virtue of its own strength and the zeal of its own disciples. (Loud cheers.)

Mr. W. H. Willans proposed a vote of thanks to the chairman and lecturer. The Rev. Edward White said he seconded the resolution with all his heart, although he feared it would bring them under the ban of the City Temple. The longer they delayed the settlement of the disestablishment question, the more sacerdotalism would grow, and if they left it too long they would have to deal with the sacerdotalists as they were being dealt with on the Continent. Not merely upon political grounds, but on religious and moral grounds also, they ought to urge on the settlement of that question. What would the nation think of a man who was ready to sign his assent to three different and opposing systems of astronomy but that he was a lunatic. But was it less a mark of lunacy that the nation should allow the teaching of three distinct religions under one Establishment? The system of subscription was gradually demoralising the spirit of England, and if they would save that spirit it must be abolished. Not only did the Establishment denationalise one-half of the people of England, but it did outrage to the conscience of England in presenting the spectacle of its religious teachers, signing three different declarations. If they allowed it to go on much longer they would have a clerical party which would endanger the political liberties of the country. (Cheers.)

Mr. Rogers briefly acknowledged the vote of thanks, and said that he had battled with principles and not with men, as it was not a question of men, but of principles.

A person at the end of the hall was understood to wish to challenge the lecturer to a discussion, and the chairman stated that Mr. Rogers would confer with him in the committee room.

The meeting closed with the benediction, pronounced by the chairman.

Mendelssohn's *St. Paul* will be the opening oratorio in Exeter Hall on Nov. 23, at the concert of the Sacred Harmonic Society, Sir Michael Costa conductor.

The first London performance of Mr. Macfarren's oratorio *Joseph* will be on December 17, by the Brixton Choral Society; the cantata, by Madame Sainton-Dolby, *A Legend of St. Dorothea*, is included in the programme.

The *Athenæum* says it is rumoured that the Americans have purchased the standing obelisk at Alexandria. It was the companion of the fallen one, and originally erected by Thothmes III. and re-erected by Rameses II. at Heliopolis.

DR. BARNARDO'S CASE.

[We had no space last week to comment on the award of the arbitrators in this celebrated case. The following article from the *Spectator* contains the gist of their conclusions, and an expression of opinion on the subject which will meet with general concurrence.]

An "arbitration" seldom ends as satisfactorily as a suit, and Dr. Barnardo's case is no exception to the rule. The arbitrators, Canon Miller, Mr. J. B. Maule, and Mr. W. Graham, all men of character and ability, have sat for months, have examined witnesses by the dozen, and have produced an award—since very widely circulated—which leaves the minds of all who depend upon it for information and are without preconceived opinions, very nearly as doubtful as before. Mr. Barnardo, an Irish medical student who never took a degree, started a series of homes for street children, the little waifs and strays of London, where they were to be clothed, fed, taught trades, and brought up under religious influences. Mr. Barnardo appealed for help to the public, and the public responded to his appeal with unusual eagerness. Very few things are certain in the work of philanthropy, but it is certain that if children are fed, taught, drilled, and sent to church, they will be a little better than if they are totally neglected. The Homes were widely advertised, photographs of the children before their rescue and after their rescue were circulated broadcast, and the Sunday-school teachers of the kingdom taking up the cause, subscriptions flowed in in very large sums. We question if there is a Sunday-school in the country which has not heard of Dr. Barnardo. In a single year upwards of 20,000*l.* was subscribed and earned, and Mr. Barnardo became a power in the philanthropic world. He assumed the title of "Dr.," either on the strength of a diploma from Giessen—which, however, he has torn up—or, as seems more probable, because his friends conceded it, and he thought it convenient in his position; he increased the number of his Homes—which, it is admitted on all hands, are real institutions and very useful—and, as we judge from the whole tenor of the evidence, he posed rather too decidedly as a benefactor to the human species. As the treasurers of benevolent societies well know, and will know this year by most painful experience, the benevolent fund of Great Britain, though extraordinarily large, has very well defined limits, and any great amount attracted to a single charity depreciates, though not in quite the same proportion, the amount available for other undertakings. Business philanthropists look therefore a little closely after each other, and Dr. Barnardo's very great success, and perhaps something obtrusive about his success, created enmity, and irritated, among others, Mr. Reynolds, a Baptist minister, and Mr. Charrington—the philanthropic brewer, we presume, of that name—very much indeed. Not contented with his Homes, Dr. Barnardo had poached on their philanthropic manor, the supersession of ginshops by coffee-shops with equal attractions. Mr. Reynolds, in particular, grew very bitter indeed—he actually, according to the arbitrators, offered to withdraw all charges if Dr. Barnardo gave up his "coffee palace"—and Dr. Barnardo was charged with mismanagement of the Homes, with cruelty to their inmates, with issuing fictitious photographs showing his waifs and strays in much worse plight than they were, and with deriving pecuniary advantage out of his subscriptions. After a furious row, in which Dr Barnardo lost his temper and judgment altogether, and assisted some friend to abuse Mr. Reynolds in a very gross way in letters signed "Clerical Junius"—a row in which the whole religious world grew interested—it was agreed to submit the charges, as charges between Mr. Reynolds and Dr. Barnardo, to arbitrators sanctioned, and enabled to hear evidence on oath, by a rule of court issued, and enabled to hear evidence on oath, by a rule of court issued from the Exchequer Division. One of those arbitrators, Canon Miller, is known to the whole country, not only as a good man, but as a singularly efficient organiser.

The arbitration broke down. Dr. Barnardo refused peremptorily to answer a material question as to whether he had written the letters signed "Clerical Junius," and Mr. Reynolds's counsel, therefore, in spite of a remonstrance from the arbitrators, withdrew altogether from the case. The effect of both these extraordinary proceedings was that Dr. Barnardo's witnesses were never cross-examined, a process quite essential to the full satisfaction of the arbitrators, who complain of it over and over again as fatal to the inquiry. As, however, very heavy interests were involved, as a great amount of money had been spent on the case, and as a great body of evidence had been collected, they proceeded to deliver an admittedly-imperfect award, which, of course, for most of the public, must be the sole guide. With regard to the most important charge of all, it is a complete though guarded acquittal. The arbitrators find that the donors of money to Dr. Barnardo's charities receive receipts; that they are asked to compare their receipts with the annual lists; that the accounts are declared perfect by professional accountants of the first class; and that there are "no traces of any part of these donations and earnings, or of any other such funds, having been, as suggested under this head, expended by Dr. Barnardo in his own house and in household expenditure, or improperly appropriated to his own personal use and benefit." This acquittal is absolute, supposing the accounts not to be "cooked"—that is, supposing the outlays put down to be really made; but upon this point the award is totally silent. It is probable, however, we are bound to add, that the arbitrators were satisfied, for fraud in this direction would involve accomplices, and, as we imagine, connivance, from the superintendents of the Homes, which, in some cases at all events, is morally impossible—Dr. Barnardo receiving often assistance of the highest kind. It seems to us, therefore, upon the face of the evidence, and on a consideration of probabilities, most unfair to attribute, even in thought, peculation to Dr. Barnardo. There is no trace of evidence of the kind, and there is a violent improbability besides, and the insinuations still made on this head strike us, as mere spectators, knowing absolutely nothing of the chief disputants, as utterly unfair. All the rest of the charges do not drop through so easily. It seems certain that the Homes exist, and that they are most useful, and, as the arbitrators agree, deserving of support; but it seems also certain that discipline is a little too strict, and that on occasion a rough-and-ready system of blackholing has been adopted better suited to a prison than a Home. That, however, is a charge affecting Dr. Barnardo's judgment rather than his character; and the general management of the Homes, though rougher than subscribers are induced to think, is not cruel or unwise. The idea that the children should not "be raised above their situation" is perhaps pushed a little too far, but that is all. They are really taught, fairly fed, and carefully trained, if not in religion, in religious observances. On the other hand, the issue of the fictitious photographs is made out, to the deep displeasure of the arbitrators, who say:—

> This use of artistic fiction to represent actual facts is, in our opinion, not only morally wrong as thus employed, but might, in the absence of a very strict control, grow into a system of deception dangerous to the cause on behalf of which it is practised. Nor has evidence been wanting in this inquiry that in one or two cases it has been applied to an extent that we, the trbitrators, strongly reprobate. Of the several cases especially named above under these five heads of charges, that under letter *l* is a typical case. The girls of Mrs. Holder were sent by her to the Home, poorly but decently clad. The eldest girl has been represented in photography in strong contrast with another representation of her as she appeared in the Home. In the first of these she is made to appear with bare feet and head, dishevelled hair, and tattered dress, selling newspapers in the street. In this condition and employment she never was. Her younger sister's head is photographed on a collecting-box, and underneath is printed a description in the terms:—"A little waif six years old, taken from the streets." If by waif is here meant a child lost in the streets and not claimed, such was not her condition at any time. Under letter *o* the photograph on the cover of the *Children's Treasury* for 1876, called "Pitch and Toss," represents five boys engaged in the game. The subject reproduces very nearly a scene in which some of them had previously been known to take part. Under letter *p*, the photograph called "The Raw Material as we find it," shows five boys huddled together, being so found at night by the boys' beadle, with his lantern. They were not so found together, but separately, though under circumstances not very unlike. This is made the frontispiece of the volume called "Rescue to the Perishing," published for the year 1874-75, and beneath it is printed, "In the photograph given above, he (the boys' beadle) may be seen at night in conversation with a miserable group of boys, all of whom were admitted next day." This statement is not according to fact, save in so far as that these boys were admitted to the Home.
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> It should be added that Dr. Barnardo's secretary, in a circular of 1876, stated that some of the photographs are typical, *i.e.*, "not intended so much to represent the individual boy or girl whose face is depicted, as a whole class of street-children, of whom very many have been rescued, but from some one or other of the following causes could not at the time be photographed in the condition in which they were received." The very object, however, of using photographs instead of sketches is to create an impression of actuality; that impression was created, and the whole system upon this point is obviously rotten, so bad as to raise far more strongly than any other incident in the trial a doubt of Dr. Barnardo's good faith. He might just as well make false statements about his children as publish these false photographs.
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> We must, nevertheless, in justice, finish by saying that, on the whole, judging by the evidence contained within the four corners of the award, and with a distinct reserve as to the possibility of further evidence, we do not, as most commentators have done, deny that good faith. The whole history of his career, read by the light of the use of the photographs, the assumption of the Doctorate, whether obtained from Giessen or not, and the arbitrators' statements about the letters of "Clerical Junius," raise in our minds the impression that Mr. Barnardo is a genuine philanthropist enough, who wants to benefit the waifs and strays of London, but who has the advertising ability and occasional recklessness of exaggeration characteristic of his countrymen, and a strong touch of that disposition to charlatanerie and self-approval which has existed in a good many philanthropists of more eminence than himself. It is natural in such a man, though highly blamable, when attacked, to lose his self-control, to abuse opponents in any terms that occur to him, and to refuse out of temper evidence indispensable to the complete clearing of his character. Nobody, as far as our experience goes, is so utterly and hopelessly unreasonable as your one-idea'd philanthropist. This is, we should say, no reason whatever why the public should ruin most useful institutions out of distrust of Dr. Barnardo's personal honesty, and great reason why he should either take his degree or drop his title, adhere strictly to facts in circulating his photographs, and appoint official visitors whom the public know, to examine and report annually on all his philanthropic undertakings. And there is great reason also why, when he is next attacked, he should face his adversaries in a court where neither he nor they will be allowed to retire at their discretion. In fact, we take Dr. Barnardo, on the showing of the award, not to be one of the greatest of philanthropists, but an ordinary man of business engaged in philanthropy, not above very blamable business-tricks, but not corrupt, and not cruel.

THE FOUNTAIN.

A Fountain near a Temple springs,
  Flowing with milk and honey:
Sweetly the precious streamlet sings,
  Far from the chink of money.

Through ancient groves of peaceful rest,
  It murmurs gently on,
Where the cuckoo fouls a dishonest nest
  And the goose tries to look like a swan.

Softly it flows, nor makes any din
  Unsuited to scenes so pleasant:
The little fishes scarce move a fin,
  For why? Big fishes are present.

Even the gnats that swarm o'er the stream
  With their trumpets are lowly and quiet:
While the cows on the banks yield nothing but cream,
  So delicious is their diet.

O! balmy is the air that blows
  Over this stream so pure,
And for ev'ry ailment humanity knows
  The water provides a cure.

No happy mortal residing by
  This most delightful river
Can need Mrs. Allen's restoring dye,
  Or a dose for his head or liver.

But if he *is* ailing, a remedy's there
  For all mental and physical ills:
In one place he'll find Dr. Parker's prayer,
  In the next Dr. Holloway's pills!

W. K.

It is expected that the statue of the late John Mill will be erected some time next month at the Temple end of the Embankment Garden, immediately opposite the offices of the School Board for London.

The Jubilee Singers from Fisk University, who have been giving concerts almost continuously during the past six years for the building and maintenance of Fisk University, Tennessee, having completed their second tour in Great Britain, have left London for Berlin. It will be remembered that these young people first appeared in this country in 1873 under the auspices of the Duke of Argyll, Lord Shaftesbury, and other gentlemen. As the result of their concert tours in Great Britain, Holland, and the United States they have secured about 30,000*l.*, with which have been laid the foundation of one of the most important colleges in the United States. A site of twenty-five acres of land has been purchased, and Jubilee Hall, the first college building, completed; and last year there were sheltered, and in process of training for Christian work, 250 emancipated slaves. A second building has been begun. It is to cost 10,000*l.*, and will be called Livingstone Missionary Hall. About one-third of the required amount has been raised, and the Jubilee Singers now visit Germany to secure funds to complete this building, and further equip the University for missionary work.

The Hornsey Board Schools and the Alexandra Palace.—On Saturday afternoon the first of the new schools erected by the Hornsey School Board, situated in Park-road, Crouch-end, was opened by Alderman Sir R. W. Carden, who took the place of the Earl of Shaftesbury in the noble lord's unavoidable absence through indisposition. Among those present were Canon Harvey, rector of Hornsey; Mr. T. Chatfeild Clarke, Mr. H. R. Williams, chairman of the Hornsey School Board; Mr. John Taylor, vice-chairman; and Mr. John Drew, Mr. H. Lake, and Mr. H. Piper, members; Col. Steddall, Mr. Carvell Williams, Mr. J. G. Gent, &c. The school, which was erected from designs by Mr. Chatfeild Clarke, provides for 600 children, and will cost 7,250*l.*, or a little over 11*l.* per head. It is well situated, combines all the chief requisites, and has a handsome and attractive exterior. There are two similar schools being built in the district, one at Highgate and the other at South Hornsey. After declaring the new schools opened, Sir R. W. Carden proceeded to the Alexandra Palace for the purpose of distributing, also in the place of Lord Shaftesbury, in the Concert-room, Bibles to the children of the Hornsey Board Schools who had passed the examination in Scriptural knowledge. Sir Robert was accompanied by most of the gentlemen before mentioned, and near him on the platform were the members of the Chinese Embassy. The number of Bibles or Testaments presented was 250. A choir of 1,000 voices from the various schools sang several selected pieces under the direction of Mr. Joseph Proudman. The room was, notwithstanding bad weather, quite full, and the singing elicited frequent applause.

THE MYSTERIES OF DENTISTRY.

(From the *City Press.*)

In the early feudal days of Europe it was the custom of monarchs when rather short of ready cash to place an unfortunate Lombard in the hands of the executioner, and order the victim's teeth to be "punched out" one by one, until the respectable old gentleman yielded up the precious contents of his secret coffers. If some of those ancient bankers whose molars, incisors, and bicuspids were extracted with so much torture, could revisit the world and see people paying handsomely for the luxury of having their teeth removed, and artificial sets made to take their place, they would be very much astonished at the changes wrought by science. Yet they would still see that drawing teeth was also often an excellent pretence for drawing money from the pockets of innocent patients; and they would find the place of the ruthless executioner usurped by the modern adventurer, who puts a tempting set of teeth in a glass-case outside his door, and calls himself a dentist. There is no profession in the world so unprotected against the charlatan as that of dentistry, but we may safely say that there is no profession which has accomplished more for the health, comfort, and convenience of the human race. It has been truly remarked that the man who is a very lion of courage in the stormy field of battle is utterly defeated and cast down by a toothache.

Diseased teeth are frequently the real causes of many ills which the flesh is heir to. Insufficient mastication of food, and consequently chronic dyspepsia, with all its attendant maladies, are the certain results of decayed and imperfect teeth. In protecting us against these evils, and in providing simple and effective remedies, the science of dentistry has accomplished wonders. The progress of decay can now be promptly and almost painlessly arrested, the troublesome old stumps can be whipped out of our mouths before we have time to think about pain, and every vacancy can be filled by a beautiful, enduring, and serviceable substitute. Briefly, this is what dentistry has accomplished, but in arriving at its present stage of progress a vast amount of patient scientific research and mechanical ingenuity have been pressed into the service of the profession. As in all other achievements which distinguish this Victorian age, we are indebted for our advanced knowledge to a few indefatigable and thoroughly practical pioneers, who not only avail themselves of every improvement and discovery, but are for ever striving to be foremost in the race.

Grim and awful were the mysterious paraphernalia of the olden alchemist, but not one jot less impressive and ghostly are the mysteries of a dental factory. We had heard strange rumours of wonderful workshops, where palates were modelled in thin gold plates and vulcanite, by cunning workmen; where mineral teeth of pearly whiteness and marvellous durability were fitted to artificial gums; where, in fact, all the secrets of scientific dentistry were to be seen, and we were fortunate enough to obtain admission to one of the most favoured of these establishments—the dental surgery and factory of Mr. G. H. Jones, of 57, Great Russell-street. The handsome front of Mr. Jones's establishment presents no feature beyond a small brass plate, to warn us of the professional operations within, and, on entering, the beautiful exotics and tastefully-arranged appointments must be very effective in distracting any unpleasant feelings of dread on the part of the patient. The surgery—which, thirty years ago, might have been called the "torture-chamber"—is fitted with a very beautiful aquarium, wherein various specimens of the finny tribe disport themselves, in utter disregard of the interesting operations performed in the large—shall we say easy?—chair opposite. In this room dental surgery is brought to the highest state of efficiency by the aid of mechanical contrivances, which reduce nearly all the most troublesome operations of extraction to almost painless processes. Thirty years ago every chemist professed to extract teeth, and armed himself accordingly with a horrible instrument known as the "Key," which was an improvement on a much more cruel contrivance called the "Pelican." For the benefit, however, of tooth-aching humanity, the forceps were introduced, and have been brought to a state of great perfection. The forceps are constructed to secure a very firm hold on the tooth, without fear of fracture, a direct force drawing it without injury to the jaw or adjoining teeth.

To those who do not care to feel even the momentary pain of such skilful treatment, Nitrous Oxide Gas is used, affording entire absence of pain during the operation. The gas is generally kept in a small steel bottle, containing about 1,000 gallons; compressed in this portable form, it is conveyed from the chemical laboratory to the operating room. In the use of this gas Mr. G. H. Jones has introduced some important improvements, availing himself of it in a state of extreme purity, as an anæsthetic, and under his careful supervision it can be applied to the most delicate patients with complete safety.

The use of anæsthetics has conferred a great boon on suffering humanity, and has enabled the surgeon to perform operations without inflicting upon his patient the sharp pains which would otherwise shock the whole nervous system to a dangerous degree. From the remotest periods of history we can trace the efforts of scientific men to find a means of arresting the acute sensibility to pain. Fifteen centuries ago, those wonderful people, the Chinese, knew of a preparation called mayo, which was said to deaden sensation. The immortal author of the Iliad and Odyssey sang of Helen pouring into the wine-cup at her husband's court a mysterious liquid which caused oblivion to all sufferings. In modern times Faraday tried sulphuric ether, and although nitrous oxide had been discovered by Priestly as far back as 1776, it was not till 1800, when Sir Humphrey Davy proved it to be respirable, that its value was discovered as a harmless but most effective anæsthetic. Its gravity is nearly that of the atmosphere, and it supports combustion with almost the same energy as pure oxygen. There is no actually unpleasant sensation produced either in the act of breathing it or in recovering from the state of complete insensibility which it instantly causes. As to this condition of oblivion, much that is interesting might be related. Strange and pleasant dreams are said to occur in that minute of unconsciousness, and the patient wakes up with no feeling of depression or nervous headache.

The editor of a popular publication, suffering from the torture of toothache, rushed to Mr. G. H. Jones's dental surgery for relief, and thus describes the effects of nitrous oxide gas:—"The feeling for the moment was something between the rushing into a tunnel in an express train and taking a header from a good height into the sea. By no means an unpleasant sensation, however, and then for the space of about twenty seconds I was nowhere, and at the expiration of that time I heard a bang, and then a voice called out, 'Now, sir, wake up, and rinse your mouth with a little water!' And then I stood before the windows perfectly calm, perfectly comfortable, without the least idea that my tooth had gone until my tongue found its way to the vacant place. No shock to the nerves, no painful recollections of an awful wrench, no uncomfortable after effects of any kind; on the contrary, a pleasant sensation of having had a glass of champagne, and a tendency for an hour after to sing snatches of 'Rule Britannia.'"

That this is a thoroughly truthful statement we have every reason to believe, since it is confirmed by patients day after day in this room. Of course the use of nitrous oxide gas and of excellent instruments are not the all-in-all of dentistry. Experience and skill are necessary to use these means successfully, and there is no doubt that many a poor sufferer who gets into unskilful hands has a very different tale to tell of "the champagne," and goes away more disposed to groan than to sing.

A large proportion of the delightful operations performed in this "drawing" room are of a decidedly conservative character, for your really skilful dental surgeon always seeks to preserve rather than destroy. True, he can fit in beautiful substitutes, but so long as the natural teeth can be retained without injury to health or inconvenience, it is the duty of the dental surgeon to repair and protect them. Leaving the surgery and passing through a long corridor or covered way, adorned with shrubs and flowers, we ascend a few steps and find ourselves in the Dental Factory.

There is a certain Capuchin convent much frequented by Continental tourists, where vast subterranean vaults have constituted the burial-places of the monks through a long line of centuries, and the walls of these vaults are formed and decorated with the bones of the departed fathers. Even toe-nails were pressed into the service of the decorators, and are used for the small and more delicate traceries. We thought of this weird place as we looked at the walls of Mr. G. H. Jones's Dental Factory. Rows upon rows, from floor to ceiling, of grim, gaping, grinning jaws. They were not of human bones, but they bore the impress of living mouths—mouths of every shape and form. Transferred from composition to plaster, there they were, silent and solemn models of thousands of human mouths, of all ages, of all sizes. There were massive lower jaws, with two or three solitary but formidable old tusks; there were little well-shaped mouths with only a few vacancies in the row of small and even teeth. There probably was the mouth of some convivial alderman who had worn out his natural molars at civic banquets. Here, perhaps, was the impress of a pretty mouth, capable of winning men's hearts with a smile.

One could almost guess the sort of people whose mouths are modelled in some of these cold-looking plaster carts. Some broken rows of imperfect teeth look very old and feeble, some grim and spiteful, some strangely humorous, as if a good joke were just struggling through the old stumps, some greedy and grasping, some firm and manly, some gentle and womanly. There must be many thousands of upper and lower jaws piled up against the walls of this factory, and the vacant spaces in all those jaws have been filled by artificial teeth made here. Let us see how they are made. Workmen are busily engaged in almost every stage of the manufacture, but we will begin at the beginning. We observed in the surgery a number of white metal "trays" shaped to enter mouths of different dimensions; these "trays" are filled with a special composition, and the model is thus taken from the mouth. The composition mould is transferred to plaster, and from the plaster the artificial palate and teeth are carefully and accurately modelled.

Gold has been, and is now, extensively used in the construction of dentures. To obtain a perfectly true model in fine gold plate of all the irregularities of the mouth, a metal reproduction of the plaster cast is obtained, and negatived in a softer metal. The gold plate is placed between these moulds, which are then beaten together till the gold assumes the exact form.

In this department of mechanical dentistry Mr. G. H. Jones has made many important discoveries, and has succeeded in introducing improvements which tend very much to the comfort and durability of artificial teeth. One of these improvements is the adaptation of the principle of the common sucker to the artificial palate. This patent suction-valve is really a remarkable invention, the upper case of teeth being, by its use, kept firmly in the mouth, only removable at the will of the wearer. The tongue, by a natural movement, exhausts the air from the valve, and the teeth are held securely in their place. All complicated mechanism is thus obviated, and there is nothing to cause portions of food to hang about the mouth.

Many dentists use vulcanite, which is a mixture of indiarubber and sulphur, in the manufacture of palates or bases for artificial teeth; but Mr. G. H. Jones uses a preparation specially prepared under his own direction, and now known as Thionite. This preparation has many advantages, being practically imperishable, and affording absolute resistance to the action of oil and acids, and consequently not being liable to corrode with the saliva or the acids of the stomach. Its strength and durability, combined with lightness, are also strong recommendations in its favour. To reduce the Thionite to a hard substance when it has been moulded to the form required, steam pressure is used, which converts it into a perfectly compact substance as strong as metal. When artificial teeth were first introduced they were not artificial in the true sense of the word, but the teeth of living or dead persons, in which a large trade was being done in Europe. It is said that certain European battle-fields supplied a large quantity of excellent teeth. It was soon discovered, however, that such teeth being dead, were subject to a rapid process of decomposition, and efforts were made to find a material which would combine the requisite qualifications of colour, hardness, and resistance to acids. After many experiments flour, spar, silex, and other substances were manufactured into a kind of porcelain, and Mr. G. H. Jones has succeeded in bringing the whole process to remarkable perfection by his wonderful production of Adamantine Mineral Teeth. The colours and shades necessary for the successful imitation of Nature are produced by the use of metallic gold and platina, the oxides of gold titanium, manganese, cobalt, and uranium.

There is no doubt that such valuable discoveries as these have added greatly to the fame of this factory, and may account for the employment of so many hands. Lathes, boilers, corrundum wheels, machinery of almost every kind used for modelling and filling, are busy at work, and one would almost imagine, to see so extensive an industry, that artificial teeth were a necessity for daily existence. The fact is, that they have been brought to such a state of perfection, and may be adapted so easily, and with so little inconvenience to the wearer, that they have become most important additions to the comfort of thousands. Not content with having brought to the highest possible condition of efficiency a complete organisation for carrying out every department of dentistry, we observe that popular instruction is also arrived at by Mr. G. H. Jones. Hundreds of thousands of little books, setting forth all necessary information concerning the functions and diseases of the teeth, with good practical advice, are sent out to all parts of the kingdom gratuitously, and quite a little book trade is being carried on in the apartment devoted to what we may designate the publishing branch of the establishment.

There is an extraordinary amount of attention to minute details required in making a really serviceable set of artificial teeth. Nature is not to be copied by a mere adventurer, who simply regards the work as one of pounds, shillings, and pence. To assure an absolutely perfect fit, so that the wearer may feel in no way inconvenienced, and to be sure that the materials used are of the finest possible quality, it is necessary that the manufacture should be personally superintended by an able dentist. We were astonished to observe how all the minutiæ of artificial teeth-making were watched and inspected by Mr. G. H. Jones; but a wonderful facility for extracting teeth without pain is not the only reputation which this gentleman is jealous to preserve; he is equally careful that every set of teeth which goes forth from his factory shall be an additional memorial of his reputation. As year by year a steady and certain progress is made, difficulty after difficulty overcome, we can well understand the professional enthusiasm which makes every department of dentistry a work of love to the man who follows it with a conscientious devotion.

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